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The Chicago Theological Seminary REGISTER

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MARCH 1936
In Two Parts—Part I

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MINISTERS' WEEK

Two hundred and fifty-nine men and women attended the sessions of our Seminary's fifth annual Ministers' Week. They came from 22 states and Canada—110 from Illinois, 29 from Michigan, 24 from Wisconsin, 20 from Iowa, and the rest from other states. Nineteen denominations were represented, the Congregationalists leading with 192, the Presbyterians next with 23, the Methodists with 12, and so on.

Short courses by Professors Palmer, Robinson, McGiffert, Eastman, Pauck, Spinka, Alderton, Edwards, and Smith and by Dr. Wilmer P. Johnston and Rev. Paul Reynolds occupied the mornings. In the afternoons Dr. Holt led a Social Action forum at which current social issues were discussed by President Hutchins, Dean Gilkey, and others. Dr. C. C. Morrison, Dean Case, Professors Henry Nelson Wieman, W. W. Sweet, Edgar J. Goodspeed, A. G. Baker, Dr. Graham Taylor, Dr. Dudley B. Reed, and three of our own students gave addresses during the week. The Seminary Players presented an original play, "The Dark of the Moon," dealing with the social issues in the Tennessee Valley and written by one of our students, Lucile McGregor.

The outstanding feature of the week was the series of Alden-Tuthill lectures by Dr. Arthur E. Morgan, head of the Tennessee Valley Authority. These lectures will appear in book form in due time; but the book, important as it will be, cannot fully convey the impression Dr. Morgan's personality made upon his hearers—the impression of a rugged character who as a high-school boy had dreamed of the type of college education he later organized at Antioch College, and who even in those high-school days determined to do no day's work that did not in some way contribute to the welfare of mankind. A great engineer, a truly liberal soul, and a profoundly ethical personality left his imprint upon us.

The Register *is entirely too limited in space to publish all these addresses, even in digest. But we are happy to present in the pages following extracts from a few of them.*

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The Chicago Theological Seminary

REGISTER

FRED EASTMAN, *Editor*

VOLUME XXVI MARCH 1936 NUMBER 2

CHARACTER IN GOVERNMENT AND BUSINESS

By ARTHUR E. MORGAN

[*The following extracts from the Alden-Tuthill lectures delivered by Dr. Morgan during Ministers' Week are not intended to be more than an appetizer for the complete book of the lectures. Negotiations for the publication of this book are now in process.*]

FOR somewhat more than thirty years I have been engaged in public work under various types of public authorities—counties, cities, state organizations, special improvement districts, and two or three divisions of our national government. On several occasions I have worked under governing boards where business men have been drafted into the public service, and have been able to see how business men, with their background of private life, handle public affairs.

During this period my engineering organizations and I have planned and directed the execution of more than fifty public projects in about fifteen states, involving expenditures of more than one hundred million dollars. In such an experience one gradually comes to have opinions concerning the fabric and texture of government and of business. In handling projects for the public one inevitably has much contact also with business, especially with contractors, with investment bankers, and with manufacturers of supplies, machinery, and equipment. And so one comes to make comparisons. Working with government and with business alternately or together, he comes to have a feeling of familiarity with both. . . . .

* * *

In both government and business there is fine quality and there is low quality. Business points its finger at governmental inefficiency, yet at the same time government has been driven to intervene to protect the public against the sins of business in adulterated foods, watered stocks, secret rebates, unfair treatment of weak competitors, and maintenance of unwholesome and indecent labor conditions. In many respects business did not clean its own house, and so it has been left for government to do it. Anyone who has read Lincoln Steffens' *Autobiography* must realize, what should already be self-evident, that for every bribe-taker in government there is also a bribe-giver, usually in business. The preferred investment lists of investment bankers include both public

officials and private business men who are in a position to return favors. . . . .

* * *

Steadily through the years there has been an increase in governmental entry into business. After Roman days, tax-collecting, which probably was the biggest private industry in the Roman Empire, was withdrawn from private industry with its terrible abuses, and was given to the government. The postal service has long been a case of government in business, though in America the parcel post was only recently added, against the cry that it was sheer radicalism. Our main highways were formerly private toll roads—a private industry—and are now mostly public business. The Panama Canal, the Panama Railroad, and the Port of New York authorities are successful public businesses. Elementary education was largely taken away from private industry, and was made public business. Public water supplies followed the same course. The great water-supply systems in the vicinity of Boston and the water-supply system of New York have been models of honest, economical, and effective public business. Of the engineers I have used in the past thirty years, a considerable number of the finest developed their profession in that great project about Boston, and later about New York. Those projects, in fact, were long the chief sources for a certain kind of excellence in the engineering field. Electric service in thousands of American communities is now public business. The effort of private business to turn back the clock and to force America to accept a dogmatic political theory and to eliminate public business is not in accord with American tradition. Those who would make the change are the revolutionists who would upset our old American habits. . . . .

* * *

Although there is no single approach to a better social order, there are times when some essential quality has been so neglected that it needs dominant emphasis, and for perhaps a considerable period should receive the major portion of our efforts. One might compare our capacity to create a better human society to our ability to build great bridges. The span of the bridges we can build is limited by several factors. One condition is our ability to finance the construction. A fifty-million-dollar bridge is within the reach of modern social effort. A ten-billion-dollar bridge would be beyond it. Another limiting condition is engineering design. The more skilful the design, the better use can be made of available money and materials. A third condition is the quality of the materials available for building. The greater the tensile strength of the steel used, the less the weight of the parts required to provide a given strength, and therefore the greater the spans which are possible. Our present-day great suspension bridges would have been impossible in the old days of low-grade steel.

In comparing the building of a social order to the building of a bridge we may liken personal character to the quality of steel of which a bridge is made. We may desire to build a bridge of greater span than ever has been built before, yet if the only steel available is of very low tensile strength, and of uneven and uncertain quality, no amount of fine design and no abundance of finance may overcome that limitation. By the time we have made the steel members thick enough to overcome the weakness of the material, so much weight has been added that the bridge will break down of its own weight. We reach a point where the making of more massive parts does not help, because it adds to the weight to be carried faster than it adds to the strength to carry that weight. Then we have reached the limit of

the span which can be built. Before that time we do well to turn our attention from additional financing and additional refinements of design, and to concentrate on improving the quality of the steel available. If we can produce steel which is four times as strong, then only one-fourth as much is necessary to carry a given load. Relieved of three-fourths of the burden of carrying its own weight, a much longer span may be achieved, an otherwise impossible financial undertaking may become feasible, and a new range of possibilities may be opened up.

Personal character in a social order is like the quality of steel in bridge-building. If personal character is on a low level, then there comes a time when no refinement of social planning and no enormous expenditure of public wealth will create a good social order. Additional complexities of planning and additional expenses for supervision, for inspection, and for investigation finally begin to break down of their own weight. A point is reached where they add more burden than they relieve.

In my opinion, our American life is approaching that point. In the industrial and political worlds we have drawn far-reaching plans for great social and economic structures. Our ablest organizers and economists, both public and private, have made sweeping plans. To pay for these structures we have made vast levies on the stores of our natural resources. We are using up our soil fertility five times as fast as we are replacing it, and even at our present rate of replacing fertility we are consuming mineral fertilizer a thousand times as fast as it was deposited in the rocks. We are cutting our forests faster than they can grow. We are using our coal ten thousand times as fast as it was created, and our oil, iron, gold, and silver a million times as fast as they were deposited. For a truly unbalanced economic budget we must look to modern industry, not to government. And perhaps the greatest of all losses in a time of great inflation and expansion is in the waste of cultural reserves. . . . .

* * *

The most important frontier of responsible, socially minded effort for most men, for perhaps the next century, is the development of intelligent, enlightened, and disciplined character. The rains will surely come and the floods descend to beat upon the house of our social planning. A great superstructure cannot stand, except on an adequate foundation. . . . .

With the level of character I have indicated, the question of public versus private operation of utilities or other monopolies would become only a matter of relative convenience and economy, to be settled case by case or class by class in a common search for the best way. Private owners would be clinging to no vested privileges, and public officials would not be seeking to extend personal power. Perhaps standard monopolies like gas and water supply; railroads; communications, such as telephone, mail, and radio; and education, including schools and newspapers, would be generally, though not universally, public. Perhaps undertakings in which individual initiative, taste, and personality would add distinctive quality to the product, as well as opportunity for adventure and self-expression to those directly involved, would usually be privately or co-operatively administered. Decisions as to public or private administration would be ordinary business problems, and not political issues. . . . .

* * *

Suppose an intelligent young man today, who is controlled by the general principles I have described in the previous lectures, undertakes to get a job. Perhaps he

begins by working for a lawyer. He carries briefs back and forth, admits visitors, types opinions, or makes engagements. As he goes about his work some of the business of the office may seem to him to be antisocial. Yet his part taken by itself is a mechanical, routine one, the purpose being supplied by his employer. His own individual tasks, one by one, may seem entirely ethical, yet the sum total of such increments, given meaning and purpose by direction of the head of the firm, may be antisocial. What can the young man do?

Perhaps he takes a job with a utility company. He may read meters, make out bills, or wire houses. Perhaps every act may in itself seem upright. He may learn from various sources that the company has acquired its franchise by improper methods, that its rates are excessive, that its propaganda departs from the truth. Perhaps he is asked to write letters to Congress protesting the enactment of regulating legislation, and refusing to do so his employment is shortly terminated in a "routine reduction of staff."

Next he may work in a freight crew on a railroad, and as a beginner is a flagman or a freight handler. He finds the crew highly self-organized for putting in as many hours of overtime as possible. For him to object and to do a full honest day's work makes life intolerable. He may then work in a factory, only to find limitation of production so well established that again to do a good day's work would make him an outcast among his fellows. . . . .

I have given these few cases of possible occurrences just to illustrate that modern life has many characteristics of a seamless fabric. Whether we will or no, it is very difficult for one of us to live according to exceptionally exacting standards. There is no need to multiply cases. The situation is not cleared for the executive who apparently is a determiner of policies. He finds himself in a maze of responsibilities, associations, commitments, and compulsions which to a considerable degree regiment his own actions. The time may come when he feels that he ought to stand for principles even at great loss, and yet there are the employees of his industry to be considered whose incomes might be jeopardized by such independent action on his part. He is also under social pressure from friends and fellow-businessmen. Society allows him to spend his earnings much as he will, but if in the actual process of making his money, he lives rigorously by his highest standards, he may be embarrassing other men in the same industry, and he may find himself suddenly in a hostile industrial atmosphere. Moral codes are not just personal matters, they are also social necessities. . . . .

* * *

We have been building a greater superstructure of business, government, and society than the quality of our character will long sustain. The evils of business and the evils of government, while not new, in our greatly complex modern life are more serious than before. Breakdowns in business, government, and society will not quickly cease, for the causes are still present. At various points in this and other countries the structure of our civilization is failing. That has always been true to some extent of every civilization.

When we search the supply of moral leadership which will come forward in time to save the situation in government or in business we find it lacking in adequate amounts in view of the complexity of both. We must begin far back, in the slow, thorough building of character which will be tried out in the realities of everyday living, and which by aspiration, disciplined by open-minded, critical inquiry, will mature a philosophy of life

reasonably adequate to the present day. As that quality of character is matured, it will result in leadership which will apply itself to the issues of the day. It will give concrete expression in everyday life, so that the people may have a new vision of the quality which life may have. When that vision is clearly expressed and clearly defined, the people will gradually receive it as their own, and we shall in large measure have found the solvent for the complexities and limitations of government and of business—and of human life itself. The long way round of building character will, in the end, prove to have been the short way home to a good social order.

THE FIRST CENTURY CAN TEACH THE TWENTIETH

By SHIRLEY JACKSON CASE

IT IS surprising to what an extent the past is modern and the present ancient. The perversities of human nature are much the same whether they display themseves in antiquity or at the present moment. From age to age they may bedeck themselves in new finery, but the character of the beast does not change. The wolf in sheep's clothing is still a wolf, and whited sepulchers are still filled with dead men's bones. Commerce may alter its highways and industry may equip itself with new machines, but only still to increase the lust for worldly goods and on a larger scale to make merchandise of the souls of men.

Nor is it a new thing for men to gloat over their material prosperity and then suddenly to discover that they have built their house on a foundation of sand. The ancient prophet of doom read history only too accurately when he exclaimed "Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet and decked with gold and precious stone and pearl, for in one hour so great riches is made desolate." Depressions have always been the inevitable attendant of inflated prosperity. The shores past which the stream of time flows are bestrewn with the wreckage of vain hopes—hopes of merchant princes, hopes of imperial rulers, hopes of monarchs and usurpers, even hopes of ecclesiastical potentates—built upon insecure foundations.

Has the first century any suggestiveness for us in respect to the task of laying worthy foundations? The principles upon which to proceed are so explicitly and fully stated in the early Christian books, and are now so familiar to everybody, that it seems trite to repeat them. Love God with all thy heart, love thy neighbor as thyself; whatsoever ye would that men should do to you do ye also unto them; hear the words of Jesus and do them; be ye perfect as the Father in heaven is perfect—these and many other injunctions and ideals are read regularly from our pulpits and glibly repeated by the members of our churches. These principles are perfectly plain and familiar.

But how can they be made to prevail? Has the first century any answer to this question? Its clearest reply comes to us in the life-story of certain persons who strove to accomplish the impossible and went down in the conflict. Jesus, Peter, Paul, and many of their associates paid the death penalty for loyalty to their ideals.

But their willingness to accept martyrdom is not, I think, the key to the survival of their cause. The contemporary advocates of Jewish revolution against Rome were as ready to die in loyalty to their ideals as Christians were to suffer for theirs. A more fundamental distinction lies in the fact that the Christian ideal was impossible of actual realization. A political revolution could, under the proper circumstance, be actually realized, but a spiritual revolution that would effect the doing of God's will on earth as completely as it was done under ideal conditions in heaven, and the attainment of perfection in human living that would duplicate the ideal perfection of God himself, was a result incapable of physical realization within a human society. It was a fleeing goal that constantly beckoned men forward past all defeats and all temporary victories to worthier endeavors in each new day. It was this feature of early Christianity that gave it its enduring and perpetuating power.

I sometimes fear that we moderns are in danger of losing this vision. We like to contemplate the completion of tasks; we grow restive in laboring at enterprises that cannot be brought to a successful issue. We tend to measure values in terms of concrete results. We want to see the fruits of our labors deposited to our account in the annals of history like the treasury of merits so highly prized in the medieval church. A glimpse into the heart of early Christianity reminds us that work well done is but a springboard from which we must launch forth into more work to be better done. It was the glory of the early Christian enterprise that its champions dedicated themselves to the accomplishment of the impossible. They were apostles of eternal discontent.

The resilience of this type of spiritual endeavor was quite out of place in the kind of society where Christianity arose. Those were days when regimentation in thinking and totalitarianism in government were conspicuously in evidence. Jewish religion, fighting for its existence, had built up its system in great detail as a safeguard against disintegration. Institutionalism had inevitably displaced individual spontaneity with a view to the general good. And the benefits accruing to the Jewish faith from these sincere efforts at regimentation were immense. To overlook this fact is to do the Jews of that day a grave injustice; but at the same time they suffered by losing sight of the fundamental importance of cherishing the ideal of the impossible as the really vital element in all spirituality. But that might not have been so disastrous if a place could have been allowed for the activism of persons who were ready to undertake the practical task of pursuing this fleeing goal. The first Christians could not, in the nature of the case, be tolerated within orthodox Jewish circles.

Their situation was hardly more comfortable in Roman society. The imperial government was also supremely concerned with regimentation of a somewhat different sort, but no less repressive in its character. Emperors were bent upon bringing the whole Roman world under absolute supervision in the area of both religion and politics. The results for Christianity are too well known to need rehearsal on this occasion. The consequence was a long and bloody struggle between the Christian church and the Roman state, in which the church ultimately triumphed, but at a severe cost to its original spiritual spontaneity.

We of the twentieth century are much more fortunately situated. The rise of democracy as a social ideal has given us a spiritual liberty limited only by our individual capacity for entertaining and pursuing our ideals. But once again we begin to hear the sinister voices of regi-

mentation and totalitarianism uttering their repressive demands for control over the spirits of men. Perhaps the message of the first century will take on new meaning for us in days that lie not so far ahead.

The Christian minister in recent times has found himself confronted by many difficulties and forced to suffer many inconveniences. But few of us have yet been able to say with Paul "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen—in hunger and thirst, in fastings often, in cold and nakedness."

Should these or similar trials come upon us, let us not assume that our mission has been fulfilled by the mere suffering of affliction, if even unto death. Our glory will not be in wearing the martyr's crown. Rather it resides in the opportunity of proclaiming and magnifying a way of life for ourselves and each new generation—a way that involves constant pursuit of a goal that lies ever ahead, and when we have mounted the heights of one horizon we shall be prepared to pursue the arduous way that then looms upon our vision pointing to new endeavors beyond.

THE VALUE OF THE ONE

By WILLIAM WARREN SWEET

IN A recent number of *Harper's Magazine* there is a story by G. K. Chesterton, entitled "When Doctors Agree." The principal characters in the story are a Scotch Presbyterian elder and an infidel Scotch physician. The physician is greatly interested in the removal of the slums of the city where he resides; the elder is not only indifferent to the cause which the physician has at heart, but does all he can to hinder it. Finally, the physician secretly kills the elder in the churchyard, and justifies his act by saying, "It was a plain case of surgery. As we sacrifice a finger to save the body, so we must sacrifice a man to save the body politic. I killed him because he was doing evil." Later the physician's young associate in commenting to the elder physician upon his act says:

> You are a good man by your own code, but so was Haggis—the elder—a good man by his code. . . . . He was good to individuals but the crowd suffered; you are good to the crowd and an individual suffered.

We have here stated the two opposing emphases which have always existed in the Christian Church. Is it the duty of the church to work simply for the salvation of individuals, or should the church lay its principal emphasis upon the salvation of society?

There are two types of evil in the world: the evil for which individuals are immediately responsible, and the evil for which no individual is immediately responsible. For more than a decade before the Civil War there was a great amount of controversy among the churches North and South as to whether slavery was a personal sin or an evil. The South argued that slavery was not a sin, for no individual or set of individuals at that time was responsible for it, and no amount of dealing with individuals could have been effective in destroying it.

We are living at a time in which society as a whole is receiving the chief attention. In Russia, Germany, Italy, and Japan, the individual is nothing, the state is

everything. Here it is declared the state is the source of all authority, and it refuses to recognize that the individual has any right to determine his own religion, culture, education, or even his family. It is true that these conceptions have arisen in those lands where there has never been religious liberty or democratic tradition. But even in our own land there is a growing emphasis upon the necessity of dealing with the social sins. While not depreciating the importance of this emphasis, I have thought that it might be particularly appropriate to call to your attention the emphasis which Jesus placed upon the value of the one.

Nowhere is this so clearly set forth as in the fifteenth chapter of the Gospel of Luke, in the parables of the lost sheep, the lost coin, and the lost son. In these parables Jesus seems to be addressing himself not to the publicans and sinners, who were drawing near to hear him, but rather to the scribes and pharisees, who were evidently standing on the edge of the crowd, sneering at him for dealing with the outcasts of Jewish society. And he tells these three simple stories to make clear to his critics what he is trying to do. In all of these parables he tries to show that what he is doing jibes with common sense.

Why, of course, when the shepherd found a sheep was lost he centered all his thought and time and attention upon the one lost sheep. But one would not suppose the shepherd would bother about one lost sheep. Might he not justly say "I've ninety-nine sheep left, why should I bother about one!" But what Jesus has the oriental shepherd do in this story is just what any careful American farmer would do under similar circumstances. And what the woman does about her coin is what we still do under like conditions. And so also is the picture of the anxious, waiting father just as true to life today as it was then. In each of these familiar stories Jesus is saying "there is infinite value attached to each individual."

Whenever I hear, or see, an ambulance rushing down some busy city street with its peremptory "clang! clang! clang!" I think to myself "There goes the fifteenth chapter of the Gospel of Luke on wheels." There before my eyes is a parable which belongs with the story of the lost sheep; with the story of the lost coin; with the story of the lost son. What does that clang! clang! clang! of the ambulance mean? It means the value of the one. It says to all who do not need help, "Get out of the way! High and low, rich and poor—clear the track, for we are rushing to someone who needs help. We are not thinking of you who are safe and well," "for the Son of Man came to seek and to save that which was lost."

During the Middle Ages, individuality had almost disappeared. The individual was only a part of a whole. Man knew himself only as a member of a family, a race, a guild, a party, an order, or a church. And the story of the Renaissance is the story of the revival of the individual, in science, in invention, in discovery, in art, in literature, and in religion. "It is through individuality," someone has said, "that the force of creation flows on continually in this world." New life and new truth have always come to men through the channel of powerful individuality.

Charles Sumner once said that he was no longer interested in persons, he was only interested in causes. To this foolish statement a brilliant woman replied that God Almighty had not gotten that far yet.

Every minister, of course, should be the promoter of great causes, as world-peace, social justice, better international and interracial relations; but he must never forget that individuality, the force of separate selfhood, is the most important fact in human life. He must never lose sight of the infinite value of the one.

THE MINISTER AND CITIZENSHIP

By Charles W. Gilkey

IN THE early days of the steam engine, its power was generated in an old-fashioned tank-type boiler. A hot fire was kindled and maintained outside a single mass of cold water in a great round tank, and the steam was chiefly generated near that outside surface next the fire. But nobody uses that old type of boiler now: it is too slow and inefficient. It has been replaced by the Scottish or tubular boiler, in which the fire is run through the midst of the mass of water by scores of tubes, and steam is generated at all these surfaces at once by close contact between a local area of the water and the flame which has been channeled into that area.

Within the memory of some of us, the old-fashioned tank boiler might have served as a working model of the methods then used by the church to generate spiritual power. Once a year, in an annual revival, a sudden and intense heat was applied to the total life of the church; and for a time the production of energy was great. But as we all remember, the fires died down presently, and the great bulk of the church's life did not stay long at the boiling-point. Most of us as local pastors are devoting ourselves these days to what might be crudely pictured as a tubular-boiler philosophy of the church. Through a structure of smaller groups in some one of which every member has his own place; through a series of personal relations which are for us religion's most characteristic and creative contact between the life of God and the life of man, we are seeking to multiply the points at which spiritual energy is generated for the tasks of our time, both personal and social. We know only too well from our own experience that this type of church structure and function has its own difficulties and problems. The task of keeping all these multitudinous tubes clear of clogging slag and soot, and functioning freely, takes so much of our time and energy that too often the divine fire burns low in our own souls and in the life of the church; and with all our elaborate structure of church and group organization, the pressure in our spiritual steam gauge, personal and pastoral, tends to fall.

But we are not here this afternoon for a discussion of parish organization, or a report on the spiritual state of the church. And I am venturing to apply this same crude analogy to the problem of citizenship which is more and more a central concern both in our democracy and our religion. Is it not true that here most of all we have held too long to the outgrown philosophy of the tank boiler? A hot fire of civic enthusiasm for "reform" at intervals when conditions get so bad that the old political régime is thrown on the fire to get rid of its odor—and then the reform cools down just like the revival. Nor is this problem limited to elections every ten or twenty years when an aroused citizenry "turns the rascals out." Is it not really the philosophy on which a great deal of our church agitation for social change and for "a more Christian social order" is proceeding? We get our hearers "all het up" on Sunday mornings in sermons for peace and against war, and for social justice and reconstruction: but we have not yet found ways to channel and apply that aroused social conscience and devotion to the huge mass of our community life so that it shall escape the familiar perils of the old-fashioned revival. Those perils will prove just as serious for socialized religion as they did for over-individualized and other-worldly

religion, unless we can learn and apply the secrets of the tubular boiler.

Now the movement that has come to be known as "Rethinking Chicago" is our local adventure in that direction during these last two years. It was born in the mind and heart of our chairman today, Dr. A. E. Holt; and if I do not press the biological figure too far, I might say that its parentage within his own soul was as always twofold: his knowledge of the facts about Chicago as a social student and scientist, and faith in the church as a Christian minister. He believed that if we could only establish contact between the known facts about the city's life and problems, as they are piled high on the shelves and in the pages of all our social science researches, and the mind and conscience of its citizens who are related to the Protestant and Catholic churches and the Jewish temples of the city, we might yet "start something" before the cause of democracy is finally and hopelessly lost in this metropolis of the Central West. A little group of social scientists on the one hand, and ministers of religion on the other, set their hands and hearts with his to this common task.

In these two years we have done—or rather begun to do—three things that seem to us important. We have begun to make accessible to the average citizen a literature of important facts about his city that as a rule he does not know; and we have got these facts into the hands of the ministers of the city as trustworthy material for use in stirring its intelligence and conscience. That literature is inexpensively available by mail from our secretary, Mr. Shirley Greene, at the Seminary. Second, in a series of downtown conferences between experts in these civic problems and ministers and citizens who are ready to study them more in detail, we have become more than ever convinced that the ultimate solution of the problems of good government in a great city depends upon those very changes in our social order for which we hope and pray and preach. But third, and most important, we think we see more clearly than ever that this interdependent end, better government through social reconstruction and social reconstruction through better government, can never be attained simply through enlightening and converting the already converted and informed through a parlor conference in the Loop. We must get back into our local communities and neighborhoods, and into the churches where some, at least, of their civic intelligence and conscience is accessible; and stimulate there the sluggish functioning of our civic life. So we have been busy this last year in stimulating and co-operating with local communities in the holding of such conferences on citizenship. In a word, we have been applying the method of the tubular boiler to the arousing of civic energy.

And our experience has convinced us more than ever of the urgency of this task. Not only are our citizens ignorant and indifferent about the processes and forces by which now they are governed; but there is a huge cold mass of inertia, discouragement, and defeatism, which must be broken up and overcome before Chicago's present lamentable civic and political state can ever be bettered. Here, as always, we are tempted by the dramatic spectacle of the hot fire outside the big tank. If we can get up enthusiasm for some new plan like that of a city manager or a new charter, we think we shall solve our problem. Some of us are convinced that until we can stimulate a new intelligence and conscience, not only within individuals but within our local communities, no change of plan or method of government will profit us very much. So we have started in to build below the surface, on lines that will keep us

and our successors busy for long years to come. The tubes of local self-government, long clogged with corruption until many of them no longer function at all, must be cleaned out by local initiative and responsibility. And at the same time, the fires of faith in democracy—the ancient American faith—kindled best, some of us believe, by religion's faith in man and in God—must be shaken down and refueled in those wide areas, many of them within the church, where the democratic faith has burned very low among us. Have you not found that to be true in other communities besides Chicago?

There are those who foresee in the not distant future serious and perhaps costly conflicts between church and state. It may indeed yet come to that, if faith in democracy goes on disintegrating, and tendencies toward an American fascism go on multiplying among us. But is there not still time to avert that tragic dilemma between civic and religious loyalty, if we begin in time to put religious devotion into civic duty?

THE CITY OF GOD IN CHICAGO

By A. E. Holt

FOR one unforgettable hour one evening last August I saw the City of God in Chicago. It was at a memorial service in a labor union hall on Ashland Boulevard—on the West Side. It was a memorial service organized by what is, I suppose, the strongest and finest of all Chicago's labor unions—the Amalgamated Garment Workers. To that service had been invited men from the economics faculty of the University of Chicago, large employers, civic workers, representatives of Chicago's organized religion, teachers—almost all of the various groups that make up this complex city were there, and for one hour we experienced something I have never experienced before in this city.

We were bound together in a community of appreciation of one out of Chicago's great citizens. It was a memorial service for James Mullenbach. And for that period of time we escaped from those limitations which ordinarily have us in their grip.

Chicago is a tangled mass of old-world loyalties—most of the time. Chicago is a towering pyramid of struggling vocational groups, each reaching out for status and power—most of the time. Chicago is a perverted series of civic functions—most of the time. Chicago is full of class prejudice and caste prejudice—most of the time. And yet here, for just a little while, I saw men out of practically every race—Jews, Poles, Bohemians—all the different varieties of Americans united in one great intergroup, interclass, interracial emotion—an emotion of appreciation for someone who had lived in the terms of all of us. He had touched every part of this city's life and he had touched it with that quality of life which won appreciation from every one of those groups.

There stood Sidney Hillman—I think without any question the leading labor leader of the United States. He said, "Sometimes when things are dark and I think there is no way through, I have only to think of this man and others like him to know there *is* a way through." There was Sam Levin, a Jewish labor leader in the

city, and in eloquent words he said, "I have never sat in any school or been a member of any faculty with James Mullenbach, and yet through all these days, he has been my great teacher." Here were leaders in the industrial life of the city saying that his penetrating insight and his ethical passion had thought through better ways of living here in the city. Here were men from the department of economics who said "He was more than the social engineer—he was a great soul."

Somehow all of us felt that here was the price that must be paid, and here was the quality that you had to have, and here was somehow that alone which could take care of the fact that Chicago is a tangled mass of old-world loyalties and a struggling mass of power-seeking groups. Here I saw the Holy City. I saw that city of love which Augustine sets over against the city of lust. I saw that power which could transform and give us a new world. It was spiritual, it was ethical, it was intellectual, it was human. All who were in that group honored it, all of them loved it, and all appreciated it. We were bound together in a community of appreciation. A person with spiritual and ethical passion had led us.

RELIGION AND CULTURE

By HENRY NELSON WIEMAN

ANY worthy religion has two fundamental problems to solve in respect to the culture in which it is imbedded and of which it is a part. These are to criticize it and to cooperate with it.

These problems are serious and difficult The difficulty is that every religion is an organic part of the very culture which it should criticize. Its doctrines and ideals, its ideas of God and God's way, and the highest calling of man, are all shaped by that very culture. How can it criticize a culture when its own standards of right and wrong, better and worse, holy and common, are determined by that culture? These difficulties must be squarely faced and acknowledged, if any religion is to do its work. When religious people select a set of doctrines and religious objectives and set them apart as though they were free from the contamination of the prevailing culture and could be used to criticize it, they are doing the very thing which will subject them most helplessly to the domination of their culture. They are more completely subordinated to it than any others because they are not aware of their conformity. What they are doing is simply to take some one expression of the dominant culture and use it to criticize other expressions. When they do not recognize that they are doing this, but think they have something from God which is not under the control of the mores, they tend to drag all of religion quite helplessly under the wheels of the conventional standards of the day.

There are two things religious people must do to criticize their culture with any effectiveness, authority, and power. The first is to develop a clarified concept of value by which to distinguish what is most worthful as distinguished from what is less so. If criticism is to be effective, the appraisal of worthfulness must not be left to inherited tradition or untested intuition, or the *ipse dixit* of any authority. One must have the concept of value so clear and so formulated that in concrete cases

he can apply the principle and ascertain by hard evidence what is better and what is worse in God's sight.

The second is to practice a kind of worship which loosens the clutch of his socially acquired standards and beliefs. He must have, and he must use, such standards and beliefs, because there are none other available to him. The only hope is that he can use them critically. The hope is that he can use them, not be used by them. This kind of worship will enable him to know that all his beliefs and standards of value are imperfect. Furthermore, what is still more important, it will give him the motivation to use them with utmost zeal, while at the same time treating them as techniques constantly to be corrected, improved, transformed in the light of further evidence. In this way one can criticize his culture while still being a part of it. He can be in his world but not of it. He can be disenthralled from the domination of the highest socially accepted standards of his culture, while at the same time using them for what they are worth.

There is a way of worship which liberates man from the domination of the culture that has made him and from the limiting bias of that formulation of his accepted religion which has been molded by his culture. This way of worship consists in standing before the uncomprehended totality of God's full and absolute being. To do this one must cast aside all rational statements of what God is, all theologies and philosophies about God, whether they be handed down in sacred tradition or newly devised. He must cast aside as so much chitter-chatter all ideals and objectives, all aspirations and values which the human heart can cherish in specific and knowable form, not because these are unimportant in themselves, but only because they are infinitesimal in importance as compared to the greatness of the full being of God. All programs and procedures, all specific purposes and strivings, all this frail and tangled mass of human bric-a-brac, he must cast aside in a little heap, and his own self at the bottom of the heap, while God looms above him and beyond him and beyond everything he knows or is able to love in knowable form.

No one knows the purging and the peace and the boundless freedom that is in God until he has learned to stand before God in this way—stricken, dumb, condemned, yet lifted up and glorified because he is able to adore one who is so different from himself, so high and holy above himself, and above all that he can specifically love and seek.

In such an hour he knows not what God is, for all knowing of what God is must be abstract, partial, and subject to the bias and other limitations of the prevalent culture. He only knows there is an awful reality, so much richer than all his concepts, so much higher than the highest socially accepted ideals, so much more glorious than all the doctrines of all the ages, Christian or other, that all these shrivel to inconsequential littleness. All the formulated strivings of men, all the social causes we serve, all historic fulfilments, all these are a little heap of dust before God who stands in a vast "cloud of unknowing."

In this way one can rise above his culture and criticize it, even while using the standards of that culture. The only specific standards anyone can possibly use are those derived from his culture. But one can use them or be used by them. One can treat them as final and absolute, or one can use them with full recognition that they are partial, insufficient, subject to improvement and correction. One can take his highest socially accepted ideals and standards as identical with the reality which commands his highest loyalty and devotion, or he can take them all as so much technology which he uses to serve,

and to seek a fuller understanding of, a supreme reality that is vastly richer and higher than they.

Worshiping the uncomprehended totality of God in the manner we have described enables one in this way to master life, not be mastered by it. It delivers one from that dilemma in which so many are caught. One horn of the dilemma is to have a zeal which is uncritical and narrow by reason of complete commitment to some specific program and objective. The other horn is to be critical and tentative in respect to every program and goal, but thereby to lose all driving propulsion. The kind of worship we have indicated saves one from both horns. It gives one an indomitable drive that comes not from the specific program and goal, but from the total being of God. Therefore, one can be critical of all programs, yet zealous in their prosecution. One can be constantly alert and open to any fresh insight or better way of serving the supreme reality, yet use with all his might all the insight and all the specifications that are available. This way to God reduces all beliefs, all programs, all ideals, all specific objectives, to a kind of technology which one uses in service of a reality that is infinitely higher. Just as one can change his technology overnight without disturbing those loyalties which give meaning to life, and without disrupting the moral motivations back of the social order, so with this approach to God one can reconstruct all his ideas of God overnight without losing the sense of God's intimate and blessed reality.

Most urgently is this way to God needed in times of radical cultural reconstruction, including reconstruction of religion. There is no other way to pass safely through such time than by the practice of this sort of worship. Without the practice of this way to God the morale of personality will be destroyed and the stability of society will be overthrown.

LOOKING AHEAD IN MISSIONS

By Archibald G. Baker

WE LOOK ahead from where we are. We find ourselves actually engaged in what was considered the great and glorious crusade of the church during the nineteenth century, but which the twentieth century has transformed into a problem. Now the soldier takes a certain attitude to his crusade. The student takes another attitude to his problem. And no small part of our confusion of counsel today arises from the fact that we are called upon to push the campaign as a crusade while studying it also as a problem, and these two attitudes tend to neutralize each other.

Looking ahead in missions is even more precarious than trying to forecast the weather. It is possible, however, to discern certain trends or currents in the world-atmosphere surrounding missions which give us some idea of what the spiritual weather may be tomorrow, and the day after.

1. First, let me mention the well-known trend toward devolution, as the churches abroad pass through childhood and adolescence on their way to the attainment of adult responsibility. Our supporting churches at home must become reconciled to the implications of this transformation, if they are still to participate happily in the missionary enterprise. No longer can

we expect the boards in New York or Boston to exercise full jurisdiction over mission work. We must be willing to give our money to enterprises whose policies we cannot fully control. We must be disposed to maintain Christian fellowship with our brethren across the water who will tend to diverge from us in doctrine, ritual, and organization, under influences which are foreign to us but native to them.

2. There is a tendency toward diversified types of ministration, corresponding to the diversified types of human need as these are more accurately diagnosed and understood. It is becoming apparent that the population of any town or country is not just one mass of unregenerate sinners, all tarred with the same black stick from the bottomless pit. These human beings fall, rather, into types or categories which may be compared to the bands of the spectrum, according as they differ with respect to philosophy of life, cultural and spiritual attainments, moral degeneracy, economic and social status. Each of these bands of the spectrum requires its own peculiar type of ministration according to its peculiar needs. The present emphasis upon rural reconstruction, religious work for students, work for women, etc., are all indications that the missionary is coming to understand that the gospel message is not some saving lotion that can be sprayed like holy water over a whole congregation. No one interpretation of the gospel is suited to all mankind. We need more than one way of salvation. This, I take it, is all to the good, provided we do not lose sight of the great basic needs which are common to the family of mankind, and provided we can conscientiously co-ordinate these various activities and interpretations into one comprehensive program, and thus avoid a split within our ranks.

3. During the last century the missionary allied himself with the scientist in a joint attack upon what were considered to be the errors and superstitions of pagan religions. Today there is a tendency in liberal circles, at least, for the Christian to ally himself with pagan religionists in a joint attack upon the so-called secularism of the world, in an effort to maintain the validity of the spiritual considered as a supernatural order of things, and of revelation as a direct self-communication of God—all in opposition to the growing naturalism of the age. I doubt the wisdom of this temptation to swap bed-fellows in the middle of the night. Much of the world's best idealism today is found in so-called secular movements. Too much credulity and superstition are still found in all religions, Christian as well as non-Christian. The question as to whether Christianity should ally itself with paganism or with science, with neither or with both, should await the outcome of another tendency which is quite discernible in the world today.

4. This is the tendency to take up the old neglected question of epistemology, and to ask more seriously than ever before: What are the accredited ways of arriving at truth, and what are the solid grounds of religious faith which distinguish it from credulity? This question is being forced upon us afresh, not simply through the developments of thought in the West, but also by the contact of Christianity with other religions and the conflicting claims of each with reference to truth and finality. For decades, each religion and each "ism," secular or religious, has been affirming and reaffirming that it alone possesses the truth and that it alone is the hope of the world. The obvious futility of these idle disputations is beginning to incline the minds of a growing minority to scrutinize anew the four methods by which men the world over have been trying to distinguish between true and false claims, between well-founded faith and ill-founded credulity. These

four methods are revelation, reason, mystical insight, and empiricism. Now if this incipient tendency to dig still deeper the foundations of life can be extended until it embraces Christian and pagan, economist, politician, and scientist, and if the quest be followed through for a period of fifty years at least, then possibly a new day may dawn for the world. The present temptation is for the masses to follow like sheep the voice of some prophet who claims to speak in the name of God, or to seek a premature security in some panacea, economic, political, or religious, which calls for blind obedience to authority. These self-appointed prophets, and these alluring panaceas, concocted out of unwarranted conclusions, founded upon unsubstantiated claims, and constructed of ungarnished dogmatisms to which people are now tempted to yield themselves, will most certainly prove to be a delusion, and in the end will breed even greater cynicism and despair.

5. There is a tendency for the missionary enterprise, both in its thinking and in its resourcefulness, to outdistance the rank and file of the churches in America, which are supporting it with their gifts. Possibly 20 per cent of these churches are keeping up with the march of time; but the remaining 80 per cent are serving as a weight and a drag upon the very cause for which they are sacrificing themselves. This drag consists of assumptions, beliefs, and attitudes which linger as a cultural lag from the last century, and which make it difficult for the missionary enterprise to overtake the world which it is seeking to serve. If this 80 per cent could be reduced to 60 per cent, and if the 20 per cent could be raised to 40 per cent within the next ten years, it would provide the impetus which the missionary cause needs and make possible the improvements required. The local pastor is the key-man. This transformation within our churches will never take place unless it is brought about by ministers of cosmopolitan minds who know how to bring home to their local parish the claims of that wider parish, which is the world.

WHAT YOUTH FEARS

By Shirley Greene, C.T.S.'36

IF WE locate the areas of major adjustment which confront youth, I think we shall find imbedded close to the heart of these areas the significant fears of youth. The first, most immediate adjustment of youth is to the material, economic world; the business of attaining a reasonable economic security. To state this is to state youth's most immediate contemporary fear: the fear of economic insecurity. For several years now our schools and colleges have been turning out thousands of young people, only to have them discover that they are facing a world that doesn't want them, that has no place in its economic structure for them. This has meant the serious thwarting of youth at the very commencement of its struggle to embody its youthful visions and idealisms. It has resulted in many serious inner conflicts among modern youth. Marriages have been delayed or given up with all the consequent inner turmoil and grief. Many young people have developed near-neuroses in their fear that perhaps it is their fault that they

haven't been able to find a place. Not understanding the dislocation of the economic life, they have assumed that they must be somehow incompetent because they were not able to "make good" in a world where making good was interpreted in terms of material advancement.

I had thought of saying that Seminary youth, with its commitment to a spiritual calling, would be quite free from this particular fear, that we have left all material considerations to the hands of Divine Providence. But I see too many state superintendents here, and I know they have been having too many interviews with our students seeking appointments and genuinely concerned over the matter of economic security! So I can't say that. Seminary youth, too, is in fear of economic insecurity, and rightly so. There is a certain basic minimum of economic security in terms of food, clothing, shelter, and material comforts and advantages which is indespensable to any freedom and creativity in the spiritual life.

Youth's second area of major adjustment is in relation to society. Here youth fears lest it fall into one of two contrasting social sins. When I use "sin" here I am referring to the figure implied in the Greek word for sin: "missing the mark." Youth fears that it will miss the mark of Christian social adjustment in one of two directions. On the one side there is the growing pressure of totalitarianism. The worship of the idols of party, class, or nation as absolutes represents a vast new cult in our day. The power of these human absolutes is by no means insignificant. On the other side is the lure of the older philosophy of "rugged individualism." Whatever may have been the contributions of individualism to the development of a virgin country, individualism in the highly complex society of our time means a ruthless pressing of individual goals and advantage quite regardless of the consequences to the community. Now we believe there is a Christian solution to this dilemma. In the doctrine of the kingdom of God we see a social philosophy which at one time takes account of the supreme dignity and worth of human personality and at the same time contains a doctrine of individual sacrifice and discipline in the interests of a Christian community organized in terms of good will, justice, co-operation, and love. We see that mark; but can we hit it? The winds of public opinion blow fiercely from both sides. Can we keep our arms steady and our aim true? We hope, but we fear.

The third great adjustment confronting youth is its adjustment to the spiritual realm of life, its relationship to the God and Father of the universe. Here, again, youth today finds cause for some concern, some fear lest during the mad scramble of our age for material possessions and advantages, God may have slipped unobtrusively out of the universe and left us without guidance and without meaning. The students of life in Europe—Paul Tillich, Adolph Kellar, Francis Miller, Visser t'Hooft—tell us that liberalism in Europe is dead. The reason liberalism is dead, they tell us, is that it failed in time of crisis to give meaning to life. So psychological liberalism gave way to Freudianism, economic liberalism to Marxism, cultural liberalism to Naziism, and theological liberalism to Barthianism. These new "isms" are winning a tremendous support among the youth of Europe because, for all their defects, they do provide an object for loyalty, a focus for devotion, a meaning to life.

The growth of commercialized amusements, the return of easy-flowing liquor and the drinking habit, the multiplication of all sorts of artificial stimulations, together with the growing populations of our mental hospitals and sanitariums and the increasing number of suicides among us—

all these point to a loss of meaning in our spiritual life. Youth fears; it fears for the future of liberalism in America, and it fears for its own future as heir to the liberal tradition, lest in our day and in our land we too shall scan the skies only to discover that God has departed therefrom and with him the meaning of life.

WHAT YOUTH BELIEVES

By Homer Yinger, C.T.S.'37

A GREAT company of youth believes, first of all, in man. "I believe in man," begins the creed of this group. To this section of young people, perhaps the most typical of our day, the universe is man-centered. Is there injustice in the world? Man will banish it. Is there war? Man will put a stop to it. Ignorance? Let man be taught by man! If we face regimentation and the loss of liberty, if our economic order has made for poverty in the midst of plenty, if one race insists on carrying its burden of bringing the so-called blessings of civilization to a less-favored people—never fear! for these are but passing stages in man's development, and he will bring all things to pass in due time.

For man is more than "a peripatetic chemical laboratory driven about by a sex impulse," as Shailer Mathews once described him. Rather, the believers in man would exclaim with Shakespeare:

> What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!

The limitless possibilities of personality, the development of personal character, the control of man's destiny by his own intelligence, an innate moral sense—these characterize the belief in man. Whatever objections one may entertain to this man-centered world, it will certainly be admitted that this is a more healthy condition than the state of non- or disbelief.

It is from this humanistic point of view that present-day youth approaches the beliefs of the Christian faith. In the degree that those beliefs serve man, they are valid. From this vantage-point the central fact of the Christian religion—Jesus of Nazareth—is approached. That he is a historical fact no youth can safely question. But the historical Jesus may not necessarily be the Jesus of tradition. Present-day youth has difficulty accepting some of the wrappings which have been wound around Jesus, but it stands in awe before that matchless personality and his message. A great chorus of youth can join with Sidney Lanier in declaring Jesus the "sovereign Seer of time . . . .

> Man's best Man, love's best Love—
> O perfect Life in perfect labor writ."

The perfection of Christ's character cannot be thoughtfully considered without coming face to face with its religious significance. The matter does not end with the humanity of Jesus. It leads directly not only to the central implication of Jesus' message but to the whole import of his life, the belief in a loving, active, and all-knowing God. Does youth today believe in such a God? As we face this question, we become acutely aware of the tremendous impact of the scientific mood

in our generation. The different approaches to this most important question have left us somewhat baffled. We are conscious of being only able to see as in a mirror, darkly.

An increasing number of young people are discovering in these days that a belief in God is not only possible but essential. As Tolstoi put it: "God is He without whom we cannot live." A large proportion of the more thoughtful youth believes in God because without such belief life is incoherent and shapeless. Humanism leaves the central question unanswered. The appearance of personality in a world where conscious intelligence had not been before known; the moral imperative, the ethical insight which spring out of man's environment but which now and again reflect something more and beyond; the startling revelation of truth which down through history has broken like a white light upon the gloom and fear of an ignorant humanity; the insight of a prophet, the creativity of a genius, the music of a poet—these speak eloquently of something beyond the human, something which is, as Francis Thompson puts it, a "Hound of Heaven," pursuing man, as man flees from it. The slow but observable movement of mankind away from slavery toward freedom, away from cruelty toward kindness, away from selfishness and brute force toward brotherhood and intelligent good will—these historic trends speak eloquently of a God whose power can be felt and whose nature can be at least partially understood.

That portion of youth which is most keen in its search for the living God is not satisfied by intellectual approaches to life only. It believes that truth may be discovered in the rich cadences of great poetry, in the crescendos of stirring music, in the beauty of a winter dawn across the snow. In that healing which follows pain, in the knowledge which relieves ignorance, in the understanding which supplants sorrow—there God is to be found.

To the youth who thus discovers his belief in God, the significance of the great body of Christian truth becomes increasingly clear. Jesus becomes the Way, the Truth, and the Life. The Bible becomes that great repository of religious truth and experience by means of which man may best understand his relationship both to God and to man. And the church becomes that agency whose supreme task it is to interpret the religion of Jesus through which we can come to a closer walk with God.

Having come this far in its beliefs, youth begins to discover that life takes on its deepest meaning when intellectual assent is transformed into a faith embracing all of life. For beliefs mean little unless they are translated into deeds. As Amiel puts it: "There is one thing needful—to possess God. Religion is not a method: it is life—a higher and supernatural life, mystical in its root and practical in its fruits; a communion with God, a calm and deep enthusiasm, a love which radiates, a force which acts, a happiness which overflows."

Over against its fears, youth does have its beliefs, beliefs which may start with man but which lead toward God. It seeks to ever keep the door of truth open, but it does not reject the truth it has already found. Underneath the apparent sophistication and materialistic emphasis of our generation, youth is saying: "I believe, Lord; help, Thou, mine unbelief."

WHAT YOUTH PROPOSES

By William H. Moore, C.T.S. '36

THE czar walked one day in his garden, where he saw a rose of such beauty that he ordered a watchman to guard it. The czar returned a time or two, then forgot the matter completely; but the guard stayed on to watch the plant. The flower withered; still the guard watched. Fall came and the plant stood bare, but still the guard remained. Years passed; the plant died, the original guards died, the czar himself died, and new men came who knew no reason for the guard, but still the watch was kept.

For that sort of thing youth proposes to be on the alert. We accept with gratitude our precious heritage from older generations, and we pledge ourselves to pass it on untarnished and undiminished—but we will guard no dead roses. Separating the gilt from the gold, we propose to guard only what is precious.

In the same way we propose to guard lest enthusiasm for temperance, world-peace, and the good life blind us to the limitations of Prohibition, the League of Nations, or co-operatives. We will champion the essential—not the accidental—fulfilling always the church's function as society's conscience. Modern youth intends to think for itself, in terms of idealism, but also of realism.

Youth sees its visions, as it always has, and wants to share them with others. We remember that as ministers our unique task is to reveal men to themselves by quickening the best within to behold the best without. For this task we propose to use all we can learn from psychiatry, psychology, sociology, biology, and all the other ologies. Content with no arid intellectualism, we will strive to stir men's emotions by the artistic, the aesthetic, and the dramatic—all of which can be used to "exalt men spiritually, to give them a deeper understanding of life's struggles, and to bring them into closer fellowship with man and God." So we shall use all possible means to bring others to the ideals we cherish.

We shan't force upon men the ideas we get here in our Seminary. Rather we shall begin with the interests possessed by our people, and try to show them the broader implications, and loftier possibilities of the interests they now have.

As we seek to share our visions with others, we shall remember always Phillips Brooks's definition of preaching as "truth through personality," and we shall strive to *be* as well as to *seem*.

The loftiest aspirations of many a Seminary man lead straight to some community which he can grow into—where he and it will be part and parcel each of the other.

Ten years ago Father Tompkins[1] was assigned to a parish so large he could visit one village in it—Little Dover—only twice each month. Little Dover had poverty incredible to us; but worse than the poverty, and worse even than neighborhood jealousies, was its despair. Its people saw no light in the past, and no hope for the future. They were helpless, hopeless, beaten.

To help the community help itself, Father Tompkins organized study groups. At first only fifteen came. It took four years to stimulate the men to build a road through the village. That tangible evidence that they could accomplish things if they would work together gave them new purpose. They pushed on to form

[1] *How St. Francis Xavier University Educates for Action.* Cooperative League, 167 W. 12th Street, New York City.

producers' co-operatives, and consumers' co-operatives, and together they transformed the economic life of the community; but they didn't stop there. They doubled the number of school rooms, added a high school and adult education, and stamped out illiteracy (three men sixty years old, formerly illiterate, today read newspapers intelligently). Soon they expect electricity and many other improvements. Most important, however, is not the material advance, but the new hope that has entered. In place of the beaten men who once lived there, you see today citizens able to hold their heads erect, facing a bright future.

Going into the community but twice a month for ten years, Father Tompkins has done this. We look forward to a life of that sort—duplicating Father Tompkins' work in other Little Dovers. To that we propose to dedicate our lives.

THREE VENTURES IN RELIGIOUS DRAMA

By FRED EASTMAN

ONE of the happiest features of my work is the contact it gives me with men and women in various parts of the world who are experimenting in religious drama. From nearly every state in the Union and from a dozen foreign countries come letters from persons I have never met who tell me what they are doing. Out of the mail of recent months I have selected three of the most interesting of such letters, and present extracts from them here, after receiving permission from their respective authors to do so. I hope they will prove as encouraging and suggestive to others as they have to me.

I

By LEE A. HOWE, JR.

Of the First Baptist Church of Pulaski, New York

Last Easter we presented *The Terrible Meek* in our local church, and, by request, in two other churches in other towns. The characters in that play met again subsequently and decided that the drama was one of the best possible methods of presenting religion. Out of that meeting grew the Religious Drama Guild, interdenominational (there are four Protestant churches in this town of 2,000 people), non-profit making, and open only to those who were both interested in religion and drama, and willing to give time to it. At a June meeting, officers were elected and committees appointed. At a September meeting, the committees reported. A tentative schedule of eight plays was drawn up (one for each winter month) and the cast for four of these selected.

Here are the plays we have produced to date: in October, *The Valiant;* in November, *And He Came to His Father;* in December, *Dust of the Road.* The January play had to be postponed because of the death of the father of one of the principal characters. It was presented February 10, and was *The Doctor Decides. The Confessional* is now in rehearsal for March, and we hope to present *Bread* early in April. The attendance has been constantly growing, and at the last play it was necessary to move chairs into the church auditorium—and even then, some of the congregation had to stand in the vestibule. The night *Dust of the Road* was presented the temperature was below zero, and yet over two

hundred people attended. You will note that we started with one of the strongest plays possible (royalty $10) on the assumption that its success or failure would determine our success or failure during the balance of the winter. It was also selected because of the simplicity of the setting and the small number of parts. We presented *The Doctor Decides* again last Sunday night in another town and it was well received—we met expenses and the minister informed us it was one of the biggest congregations he had had all winter. To date we have spent $25 for royalties and have a balance of $20 in the treasury—we take a collection at each play (before it is presented). If there is still a balance this spring, we shall try to improve our stage equipment, anticipating an even more successful program next winter.

We try to find short plays, with few parts, which will answer the demands of religious drama. And, of course, the setting has to be fairly simple, as we have no stage scenery. Then we try to present the play as perfectly as possible, giving it as much care and attention as is usually spread over a three-act play. And the comments we have received lead us to believe that people receive as much (or more) from a short play ably done as from a long play half-done.

II

By MRS. PETER PALCHES

Of the Franklin and Lithuanian Methodist Episcopal Churches, Brockton, Massachusetts

While working with a choir of twenty-five voices, members all under twenty years of age, our Scotch director suggested that we learn the music of William Bradbury's "Queen Esther," expecting that we would sing it simply as a cantata. As the lovely music came to interest us more and more, my husband suggested to me that we follow the directions for dramatization. We invested a meagre twenty dollars in costumes, borrowed costumes from other churches for the principal singers, and the "show" was given after three months of rehearsal in the spring of 1930. It was so well received at the time of the first production, which I may say paid expenses, that we were invited to a church in Lynn, with a guarantee of fifty dollars for a Sunday night production. Then we were invited here in Brockton to the largest Methodist church, where the collection of $62.50 was given to us. Inside of six months *our mission church choir presented that dramatized cantata fourteen times, with a financial return of $650.*

We tackled "The Rock" in 1931, and that was in great demand in the conference during the next two years, during which time we played it exactly twenty-six times, many times to capacity houses in the largest churches. We had played "Queen Esther" in Mathewson Street Church, Providence, to an audience of thirteen hundred people, where over four hundred could not even see the stage, and when we asked to play there with "The Rock" we were told that such was the enthusiasm created by the former performance that they had organized a group of their own players, and they thought best that their own cast should be left free to attempt the play we had chosen. This play we gave not so much for money, as to advertise our mission and to show something of the seriousness and creativity of our young people's program at the mission.

In 1933 we gave two performances of "The Passing of the Third Floor Back," both performances costing over fifty dollars, and barely paying expenses. But, of course, we could not transport that, both because of the expense and the setting.

We were constantly receiving letters

asking us if we had a new play ready for production. We finally chose what I consider to be a little gem of a play, "And He Came to His Father," and that has been given well over twenty-five times.

Our Lithuanian young people are splendid artists, and I had occasional help in "finishing" the plays from a young Armenian in the city Vahan Tashijian. He is a genius at directing, and this winter both of us are members of a committee of five organizing the first community "Little Theatre," being sponsored by the Woman's Club. Incidentally, the drama inspired other creative arts, and posters, designs for programs, and costumes which were made by members of the group, stimulated talented youngsters.

I might say, that although we have had as fine lighting as we could manage at all times, we have played without curtains or setting of any kind in almost every instance with our religious plays, and in some churches with only a couple of large screens for our entrances. I have emphasized the acting, rather than perfection of background detail, and I have never heard one person say that he felt the lack of scenic effect. St. Mark's Methodist Church in Brookline, New England's outstandingly wealthy church, asks for every play we have to give, and their chancel is particularly fine as a background.

I hope this does not seem to be too much of self-praise. I only write it to encourage you in your battle for better church dramas. I know it can be done, with very little resource, if the love of good drama is present in the heart of some person or persons in a church.

III

By Charles W. Ferguson

Of the Religious Drama Committee,
Baylor University,
Waco, Texas

Our sponsoring organization, observing the rapid growth and powerful possibilities of religious drama, has become very interested in the movement. Recognizing the extreme difficulty of selecting suitable plays to fit the specific time and occasion for which they are desired, we have set up our committee to assist churches to make such selections. This project was begun last November. By next May we will have accumulated a library of 500 plays and pageants. We aim to make and keep this library the most complete of its kind in the South. The collecting of the library is, however, only incidental to our plan for recommending plays. All of the plays which we avail ourselves of are read and evaluated by seven advanced students who appreciate both good religion and good drama. The plays given a high rating are classified so that we can readily select the best play available when someone writes us asking assistance. The publishers have given a generous response to our plan, voluntarily contributing large numbers of plays to our library. The churches (Baptist, Methodist, and Presbyterian) are giving it an enthusiastic response, giving it wide publicity in their denominational periodicals.

If, from time to time, we see the need and possibility of extending our service to other ways of assisting the religious drama movement we expect to do so.

THE OUTREACH OF THE FACULTY

By The Editor

President Palmer's speaking appointments during the past year have included the following colleges: Elon, Carleton, Northwestern University, Berea, Syracuse, Medill Junior College, University of Michigan, University of Wisconsin, Cornell University, University of Hawaii, Yankton, Purdue, Iowa State Teachers College, Eureka, Grinnell, Fisk University, Michigan State College, Western College for Women, Miami University, Eden Theological Seminary, Macalester College, and University of Minnesota. He has also spoken at the state conferences of Kansas, New York, Indiana, and Hawaii, and at eight other convocations of ministers, and shared in twelve ordinations or installations, besides giving addresses in seventeen Chicago churches and in forty-one other cities and towns ranging in location from Suffolk, Virginia, to Honolulu, and in size from Caledonia, Illinois, to St. Louis, Missouri. He has given four radio addresses over WGN, conducted a dozen radio Matin services over WIND, and a radio course of fifty lessons over WJJD on "Personal Ideals for Christian Living." His published articles include "Hawaii as a Social Laboratory" and "Militarism in Hawaii" in the *Christian Century*, "Religion and International Peace" and "Jane Addams" in the *International Journal of Religious Education*, and "The Broader Outlook of the Lesson," a weekly article reviewing the Sunday School lesson for the *Pilgrim Teacher*, besides several articles in the Chicago Theological Seminary *Register*. He has also served as a director of the Chicago Congregational Union, Olivet College, Tillotson College, and Central Y.M.C.A. College; member of the Advisory Board of Chicago Congregational Association; acting secretary of proposed Merom Institute for Rural Churches; member of Advisory Committee of Chicago Sunday Evening Club, and of the Board of Managers of the Chicago Metropolitan Y.M.C.A.

Professor Robinson gave a course in the Life of Jesus at the North Wisconsin Ministers' Convocation at Ashland, June 13–20, 1934, and a course for the Northland Young Peoples' Conference, 1934, on the subject "How Can Jesus Help in the Meeting of Personal Problems?" He led a discussion of "The Social Issues of Christianity" at the Centennial celebration of the Madeleine Island Mission. He gave four addresses at the North Dakota State Conference, April, 1935, on the subject of the "Application of the Religion of Jesus to Modern Conditions in North Dakota." He enjoyed the fellowship of an alumni luncheon at Moorhead, Minnesota.

In addition to numerous radio talks, he gave addresses in a large number of churches, including the Congregational churches of Ashland, Wisconsin; Fargo, North Dakota; Whiting, Indiana; East Chicago, Indiana; Morgan Park, the South Shore Community Church, and Bethany Union Church, Chicago. He gave numerous "extension lectures," including a series of five Tuesday evenings on "Jesus and Personal Problems of Modern Life," under the auspices of the Divinity School of the University, beginning February 4, 1936. He read a paper before the Chicago Society of Biblical Research on "Use and Misuse of the Gospel of John."

Professor Holt has been active, as the Chairman of the Council for Social Action, making addresses from the East coast to the West in its behalf, in addition to attending several executive committee meetings in New York and Chicago. He has given much time and energy to the project known as "Re-thinking Chicago." Other organizations in which he has served include the American Board, Council for the Clinical Training of Theological Students, American Country Life Association, Chicago Congregational Union, Chicago Church Federation, the Modern Mission Movement, and the International Council of Religious Education. He has attended a dozen or more national and regional conferences, addressed several colleges, and spoken at many local churches. He has given speeches over the radio, chief of which were a series of eighteen lectures in the summer of 1935 on the subject of "The Family," which are soon to be published in book form. He has been actively interested in the co-operative movement, and in the milk situa-

tion in and around Chicago. He has been in charge of the spring hikes, all of which have been highly educational in social values. He has published several articles in the *Christian Century*, *Advance*, and the Chicago Theological Seminary *Register*. During the coming year he will be visiting professor in the Sir Dorabji Tata Graduate School of Social Work in Bombay, India.

Professor McGiffert has written for the *Journal of Religion* (April, 1935) "The Future of Liberal Christianity in America"; and for *Christendom* (autumn) "Barthianism in English," and (winter) "Is Calvin Coming Back?" He is a member of the Institutional Church Committee of the Chicago Congregational Union; the Board of Directors of the Mount Desert (Maine) Larger Parish; and the Consumers' Co-operative Society, a local buying group. His speaking engagements have included several of preaching and lecturing in the vicinity of Chicago and in the East.

Professor Wilhelm Pauck was released from his teaching duties during the fall quarter of 1934 in order to undertake a speaking tour through the colleges of the United States under the auspices of the Spiritual Emphasis Committee of the Y.M.C.A. Since that time he has continued to visit colleges, especially of the Middle Western area. In 1935 he was a leader of national or regional student conferences at Eagles Mere, Pennsylvania; Stillwater, Oklahoma; Austin, Texas; Hightstown, New Jersey; and Lake Couchiching, Ontario, Canada. He also addressed the Inter-Seminary Conference of the Middle Atlantic region in New York. He lectured at the Congregational state conferences of Illinois, Michigan, Wisconsin; at ministers' convocations in Webster Groves, Missouri; Lincoln, Nebraska; and Beloit, Wisconsin; and at the Pacific Slope Conference at Tacoma, Washington. He was recently elected president of the American Society of Church History. In 1935 he published articles in the following journals: *Journal of Religion*, *Congregational Quarterly*, *Religion in Life*, *Christian Century*, and *Inter-Collegian*. He is co-author of the book, *The Church against the World*.

Professor Spinka has served, since 1931, as editor of *Church History*, the official quarterly of the American Society of Church History. He published in that journal an article on "Post-War Eastern Orthodox Churches" (June, 1935), which had been read as a paper before the American Society of Church History at its meeting in Washington, D.C. Besides, he published in the *Journal of Religion* (January, 1936) an article on "Acquisition of the Codex Alexandrinus by England." He has published several minor articles in the Chicago Theological Seminary *Register* and *The Living Church*. He has continued to serve as assistant secretary of the American Society of Church History, and as secretary of the Mid-West Congregational Historical Society and of the Chicago Church History Club. He has also served as vice-president of the Board of Management of the Howell Neighborhood Club and as a member of the Advisory Board of the Chicago Congregational Association, and of the Committee on Foreign Churches of the Chicago Congregational Union. He has delivered a number of addresses and sermons; also four lectures on "Christianity Confronts Communism" in the Divinity School's "Extension Lectures in Religion."

Dr. Samuel C. Kincheloe contributed the chapter "The Local Church and Its Community" in the volume *The Church at Work in the Modern World*, edited by W. C. Bower. He has participated in directing and presenting a number of surveys for the Chicago Congregational Union and the State Conference of Illinois. He follows the work and supplies material to several committees of the Chicago Congregational Union and the Comity Commission of the Chicago Church Federation. He spoke before the New American Conference held in Chicago in November, 1935. He presented a series of lectures before the New England and Eastern General Y.W.C.A. Secretaries' Seminar. He has served as chairman of the Park House Board, chairman of the Research and Studies Committee of the Hyde Park-Kenwood-Oakland Community Council, and as chairman of the Faculty and Curricular Committee of the Hyde Park-Kenwood Leisure Time Institute.

Professor Alderton's duties as Director of Student Field Activities have taken him constantly into the churches and communities where students are engaged in various forms of service and study. The placement and guidance of these students call constantly for visits in the city and beyond; innumerable interviews

on the field and conferences with ministers and directors; clearance with the representatives of general bodies, such as the Chicago Congregational Union, four State Conferences, and the social and civic agencies in Chicago and the surrounding states. Accordingly, he has made each month about twenty field visits. Ten field trips for small groups of students have been made to rural parishes and to various areas of the city, for the purpose of discussing common interests with each other and with responsible leaders. Professor Alderton spent seven weeks in Scotland and England last summer, studying and taking moving pictures of institutional and parish programs for the unemployed, progressive schools, the co-operatives, the adult education movement, and the International Folk Dance Festival in London. Growing out of this trip and a previous visit to the Soviet Union have come some forty-five speaking engagements in churches, forums, and conferences.

Mr. Cecil Michener Smith taught during the first half of the Summer quarters of 1934 and 1935 in the College of Fine Arts at the University of Missouri. He addressed the Music Educators' National Conference at Indianapolis last March, and a Ministers' Conference at Clinton, Iowa, last December. At the Regional Conference of the Association of American Colleges, held at Beloit College in October, he read a paper "Music in the Colleges," which was subsequently published in the December issue of the Association's *Bulletin*. Other of Mr. Smith's published articles include "Spring Festival, Washington, 1935" in *Modern Music* (May–June, 1935), and "Copland's Hear Ye, Hear Ye! and an Ibert Ballet" in *Modern Music* (January–February, 1935). Mr. Smith is director of the University of Chicago Opera Association, which presented Handel's opera *Xerxes* in February, 1935, at Mandel Hall. In February of this year the Opera Association presented *Iphigenia in Tauris*, by Gluck. He played two organ recitals at the University of Chicago Chapel in September, 1935. Since September, 1935, Mr. Smith has been Minister of Music at the LaGrange Congregational Church, LaGrange, Illinois.

The Business Manager, *Mr. Robert Cashman*, has found his chief concern in helping to conserve the Seminary's assets at a time of unusual business problems. This has involved the management of houses, apartments, stores, garages, etc., as well as his routine administrative duties. In addition, he has taught a course on Institutional Management at George Williams College. He has written articles for *Church Management* and is a contributing editor to the David C. Cook publications, of Elgin, Illinois. He has addressed various church gatherings on business subjects, and has continued his interest in foreign students, traveling extensively over the Middle West with his "League of Nations" in the interests of world-peace, and serving at this time as treasurer of the Scholarship Fund of the Friends of India. Mr. Cashman is a director of the Hyde Park Y.M.C.A., Chairman of the Leisure Time Institute Committee, and Advisor to the Japanese Y.M.C.I.

Research Associate A. T. Boisen, chaplain of the Elgin State Hospital, has centered his attention during the past year upon his project for the clinical training of theological students and upon the completion of a book. During the summer he had at Elgin a group of nineteen students, who came from twelve different theological schools and represented nine church bodies. The movement which he was instrumental in starting gave training to about one hundred students. Most of these worked in mental hospitals, but some served in general hospitals, some in prisons, some in tuberculosis sanitaria, etc. In addition to his teaching and his work at the hospital, Mr. Boisen gave a series of lectures at the Annual Convocation of the Eden Theological Seminary last January. He has also spoken at Seabury-Western Theological Seminary, at the Presbyterian Theological Seminary, at the Evangelical Theological School in Naperville, at the Presbyterian Theological School in Louisville, and at the Hebrew Union College in Cincinnati. He has given papers at the spring conference of the Council for the Clinical Training of Theological Students in New York and at its annual meeting in Philadelphia.

Professor Eastman reports himself in a repentant mood. He says he has "outreached" too much, having in the past two years delivered some 107 lectures and sermons outside the Seminary walls. He inflicted these on churches, schools, and colleges from Kansas to Boston.

He spoke principally upon drama, motion pictures, and biography. With his Seminary Players he also barnstormed through seventeen public productions outside the Seminary. He published two books, *Drama in the Church* (Louis Wilson, co-author) and *Plays of American Life*. He contributed 45 editorials and articles to the following journals: the *Christian Century*, the *Advance*, the *Christian Century Pulpit*, the *Parents Magazine*, the *Pilgrim Outlook*, the *Presbyterian Tribune*, *Childhood Interests*, the *Epworth Herald*, the *American Catholic Weekly*, the *Churchman*, the *Christian Advocate*, the *Classmate*, the *Church Monthly* (Riverside Church, New York), the *World Outlook*, the *Sentinel* (Jewish weekly) and the Chicago Theological Seminary *Register*. He promises to reform and lead a more sober life.

EXTENSION SERVICE OF C.T.S.

Radio Matins by Faculty and Students, Daily (except Sunday), 8:00–8:15 A.M., Central Standard Time, Station WIND of Gary—"The Top of the Dial." Tune in.

Choir Music Service. Write Professor Cecil M. Smith.

Religious Dramas and Biographies. For selected lists write Professor Fred Eastman.

Loan Library Service. See pages 37–38.

ANNOUNCEMENT

Dr. Richard C. Cabot's Alden-Tuthill lectures of 1935 have been incorporated with other matter on the same subject in the new book, *The Art of Ministering to the Sick*, by Richard C. Cabot and R. L. Dicks (Macmillan Co., publish it at $3.00).

ALUMNI NOTES

Compiled by Benjamin W. Robinson

James Henry Breasted was born in Rockford, Illinois, in 1865. After receiving his A.B. degree at North Central College in 1888, he studied at the Chicago Theological Seminary from 1888 to 1890. The Seminary conferred the degree of Bachelor of Divinity on him in 1898. He received his degree of Ph.D. at the University of Berlin in 1895. In 1894–95 he began collecting Egyptian antiquities for the University of Chicago, and on his return he took up his instruction at the University. Mr. Robinson of the Seminary faculty remembers those early days. As a member of a class of three in the study of Egyptian hieroglyphics, he recalls Dr. Breasted's genius in making the Egyptian records live with interest.

In 1925 Dr. Breasted was relieved of all responsibility for instruction in order to give his time to the greatly enlarged work of the Oriental Institute. In twelve centers of excavation from Persia through Palestine to Asia Minor the work has gone on with remarkable results. The Seminary windows look across the street to the Oriental Institute, where the early history of these countries is being written. At his death, in November, he was on his way back from Persia with the 50,000 tablets which the Persian government consented to let him bring to the Institute. The history of Persia before Cyrus the Great, which has always been a wilderness to historians, will soon take shape. Anyone who visits the Institute will quickly understand the practical value of these researches. The world will not soon forget James Henry Breasted. He has given a perspective to human history which fills us all with hope for the future.

1935. *Floyd Q. Davidson.* On Friday, November 22, 1935, at Kinsley, Kansas, was held the Recognition Service of Floyd Quentin Davidson as pastor of the Kinsley Congregational-Christian Church. The sermon was preached by Rev. Ferry L. Platt, Jr., Manhattan, Kansas, C.T.S. Class of '29, while Rev. Fred Roys Bush, Kirwin, Kansas, a former pastor of the church, and C.T.S. '02, presided as Moderator. Mr. Davidson presented a very concise and thought-provoking paper setting forth his Christian experience, educational preparation, and purposes in his ministry.

1935. *William A. Jacobs* was installed as pastor of the First Congregational Church of Menasha, Wisconsin, on Tuesday, February 25.

1935. *C. Fosberg Hughes.* The First Congregational Church of Cadillac has celebrated its fifty-third anniversary, publishing an attractive booklet giving the history of the church, its various organizations, and its plans for the future.

1935. *Harold L. Booch* has just accepted a call to the Congregational Church of Fairmont, Minnesota. He begins work there June 1.

1935. *Wilfred Grenfell Davis* is on his trip around the world with his mother. Last letters were from Java. They are having many adventures and good times.

1935. *Charles Bartlett*, Redvale, Colorado. We have received the good news of the birth of a son, Gordon Arthur, on September 29, 1935, to Rev. and Mrs. Charles Bartlett.

1934. *Stephen Williams*, who had already left Ipswich when our last Alumni Notes were published, has been located ever since last spring at Russell, Kansas.

1934. *S. Marcus Houge*, First Congregational Church, Austin, Texas, played the part of Bacon in the play "Elizabeth the Queen," which was recently produced in the Little Theatre in Austin. Mrs. Houge's play, "Dust," was one of the three plays presented at the First Congregational Church by the Fellowship Players. Mrs. Houge wrote the play last year under the direction of Professor Eastman at the Seminary.

1934. *Perry D. Avery* was ordained as pastor of the First Congregational Church of East Chicago, on January 23. President Palmer preached the sermon. Mr. Cashman and Mr. Robinson assisted. *Mr. John Paul Jones*, '34,

gave the Charge to the People. *Dr. Gammon*, '99, gave the Charge to the Candidate.

1933. *Sam Lenters* has accepted a call to Mispah Congregational Church, Hopkins, Minnesota.

1932. *Charles J. Bissey*, since December, 1934, has been the pastor of the First Congregational Church of Ainsworth, Nebraska. He had previously been at Chamberlain, South Dakota. There are two children, Elaine Emily, twenty-six months old, and Ronald Charles, five months old.

1932. *Demetrios Stylianou* has written a very interesting and effective drama entitled "Bittersweet Money." The play was recently produced by the Voorhis Drama Club at the Voorhis School for Boys, San Dimas, California.

1932. *Kendrick Grobel*, Hartford Theological Seminary, Hartford, Connecticut. Olaf Grobel was born in July, 1935. From the photograph of him it appears that he is going to look much like his father.

1932. *George Drew* has come as assistant pastor to the Congregational Church, Winnetka, Illinois.

1931. *James S. Caskey* and Genevieve Strain Caskey send notice of the birth of little Margaret Katherine, weighing eight pounds, on November 17.

1931. *Robert LaFollette Rasche* has accepted a call to the College Church at Carleton, Minnesota.

1930. *Ralph Veit* has been called to the Congregational Church at Pittsfield, Illinois.

1930. *Harold Matthews*, American Board Mission, Fenchow, Shansi, China, sends a copy of the missionary journal *Fenchow*, showing the magnificent work being accomplished. There are sixteen churches within a radius of twenty miles, with many more beyond. There are twenty-three men and twenty-four women evangelists at work in these various centers. Matthews wants you to know that his family are all well and happily busy. Burtis and Charlotte are studying at home with Grace. Alden was to return for the Christmas vacation from the boarding school at Tungchow.

1930. *Richard Steiner*, Church of Our Father, Portland, Oregon. David Eliot Steiner arrived November 27, weighing 7 pounds 15½ ounces. He has dark hair and is strong and husky.

1930. *Herbert G. May*, Oberlin Graduate School of Theology, has published a fascinating book, *Material Remains of the Megiddo Cult.*

1930. *Harold Hildreth*, who is now a psychiatrist in connection with the Syracuse University Hospital, was married last summer, the bride being the head social worker in the neighboring Syracuse Memorial Hospital.

1926. *David Keith*, Asylum Hill Congregational Church, Hartford, Connecticut, in January had the "whooping cough." We hope he has outgrown his "childhood" by this time. He hopes to be out here in June to renew old acquaintances.

1925. *Robert J. Watson* has entered the ninth year of his pastorate of the First Church of Lombard, Illinois. He sent a beautiful Christmas poem of his own composition to many of his friends at Christmas time.

1922. *A. J. Radley* is pastor of the St. Paul's United Church, Gilbert Plains, Manitoba. He wrote us on January 23 saying he never forgets his Seminary days of 1919–22. He is happy in the service of the United Church of Canada.

1922. *Ralph Keithahn.* News from Keithahn, under date of November 14, shows some of the problems of modern mission work in India. A large group was recently baptized in a mission who had no intention of becoming Christian in their living. They were trying to get backing in their struggle against the higher castes. Of course, some of these converts can be touched with the Christian spirit, but the situation raises grave questions in regard to accepting all who come.

1922. *W. R. Catton*, Union Congregational Church, Montrose, Colorado, has been connected for the past year with the Federal Relief Administration as county administrator for his own and two adjoining counties in western Colorado. He has also been teaching two extension courses under the auspices of Western State College of Colorado. He has been doing this as an experiment in adult education in connection with his church. Last summer he preached for Blanchard in Cleveland.

1918. *Paul Reynolds*, on furlough from Fenchow, China, was at the Seminary Ministers'

Week, and conducted a Foreign Missions Seminar.

1916. *Roy J. Snell*, 705 North Wheaton Avenue, Wheaton, Illinois, is writing and publishing books for boys and girls. The number of his books has now reached sixty. Four of them have been accepted by the American Library Association. Seven hundred thousand copies have been sold. He writes 80,000 words a year for D. C. Cook Sunday school papers. He lectures to 18,000 children in schools annually, and to five times as many on the radio. He writes that he is "not very busy," and invites you to visit him in the summer on Isle Royale in Lake Superior. He was married in the Seminary by Professor Walker in 1919. He has three boys, fifteen, thirteen, and eleven.

1916. *Edwin Dawson.* After spending two years with the army in France, he became a teacher in Cass Technical High School in Detroit. He is now principal of Guest School, Detroit. When pensioned, he hopes to devote his time to home missionary work in the Cumberlands.

1914. *J. E. Schatz*, Independent Evangelical Church, Cleveland, Ohio. After nine years of ministry in the Second Congregational Church, Crete, Nebraska, he accepted a unanimous call to this church, September, 1934. He has a large parish, a beautiful church building, and a membership of 700. He has received 107 new members during the last year. He sends greetings to you all.

1914. *Percival C. Packer*, Mott, North Dakota, was Moderator of the Southwestern Association last year and has held many other offices of influence in his community.

1910. *Frank W. LeClere* took a position after graduation with the Juvenile Protective Association of Chicago. For eighteen years he continued in social work. For the past eight years he has been publisher and editor of *The Friendship Register* published at Friendship, New York. He has been married for twenty years. His daughter is now in Oberlin College.

1902. *Fred Roys Bush*, not having fully recovered from multiple neuritis and arthritis, has been unable to resume pastoral work and now lives in his own house at Kirwin, Kansas. His last pastorate at Anthony, Kansas, ended May 1, 1934, a month after being stricken.

1897. *Edward Payson Drew* was born in 1868 in Vermont. He passed away on April 16, 1935, at Newton, Massachusetts. A memorial booklet, issued by Gordon College of Theology and Missions, tells of his splendid life of service.

1895. *W. A. Cutler*, pastor of the Congregational Church of Dundee, Michigan, died August 12, 1935, while still in service. Graham Taylor has kept in correspondence with him ever since his graduation.

1895. *W. H. Hopkins*, 250 Washington Avenue, Hawthorne, California, writes that he reads the Seminary *Register* and enjoys the good fellowship and inspiration it brings. After forty-two years of continuous service, he is having his first year off. He has kept a diary of *Seventy Years on the Pioneer Trail*, from the pioneer log cabin in Wisconsin all the way to "Sunset Land." He sends his greetings to Graham Taylor and Dr. Swan of Madison. You will find him listed in *Who's Who.*

1894. *C. E. Cushman*, Iowa Falls, Iowa, begins in March the seventeenth year of his pastorate of the Iowa Falls church. He preached the sermon at the Iowa State Conference last year. He also preached the sermon at the seventy-fifth anniversary of his previous church at Monticello, Iowa. He was a classmate of Professor Frank Ward of the Seminary Faculty.

1888. *Albert E. Ricker, D.D.*, passed away August 16, 1935. He was pastor of Eliol Congregational Church, Maine, after his retirement from his office as Superintendent of the Central South with headquarters in Dallas, Texas.

1880. *Theodore Hunt*, Riverside, California, passed away January 3, 1936.

BOOK REVIEWS

Normative Psychology of Religion

By Henry Nelson Wieman and Regina Westcott-Wieman. New York: Crowell, 1935. 565 pp. $3.50.

It is difficult to recall another recent book which gives so much for one's money as this substantial volume. Amazing, too, is the delightful and enriching way in which the points of view and knowledge of the two Wiemans harmonize with and supplement each other. They even share a common style—staccatic, abrupt, repetitious, but clear. The book sets a high standard for the further collaborative volumes which are promised. Not ministers only but fathers and mothers and church-school leaders and teachers (see Part III on "Religious Growth and Experience") should study the book. Both the Wiemans appear to have card-index minds which are avaricious for analysis, enumeration, and classification. But this is just what the student wants; particularly when such analyses are not ends in themselves but methods by which to reach concrete procedures and constructive interpretations.

With so much that is meaty in the book, a short notice can do no more than indicate a few outstanding characteristics. For one thing, the authors consider religion not just subjectively (unlike many psychologists of religion) nor just objectively (unlike many philosophers of religion). They deal with both the religious subject and the religious object, thereby providing an admirably rounded treatment of the theme which puts their book in a class by itself.

Furthermore, they make bold to deal with religion not descriptively but normatively. They evaluate religion according to six standards: the worthfulness of the objective of religious loyalty; the completeness, efficiency, sensitivity, progressiveness, and social effectiveness of that religious loyalty.

The second part of the book, dealing with psychological functions in religious living, presents the most recent statement of Dr. Henry Wieman's own developing thought. He and Mrs. Wieman must have had considerable trouble in deciding what to include and what to omit. I only wish they had discussed the atonement in their treatment of sin and its forgiveness. In this connection the findings of psychoanalysis, which enters only slightly into their exposition as a whole, might have been more fully drawn upon. Episcopalian readers will doubtless object to the occasional designation of Buchmanism as the "Oxford Movement."

A. C. McGiffert, Jr.

Present Theological Tendencies

By Edwin Ewart Aubrey. New York: Harper's, 1936. 245 pp. $2.00.

Professor Aubrey presents four contemporary theological trends against a common background that provides a consistent point of view for evaluating them. What do the various theologians consider the roots of the maladjustment of contemporary culture, a maladjustment which shows itself as lack of direction, lack of motivation, lack of morale? In his extensive analysis of modernism, Aubrey seems not at all times to keep this reference in mind, but in the other three he is successful in holding to it. He includes in the dialectical theology such representatives as Barth and Brunner, whose incipient divergence of ways he sets forth clearly; and also Reinhold Niebuhr. Their theology he makes admirably intelligible but not attractive. The revival of the Catholic scholastic philosophy is handled in a way to gladden the minister who wants to keep informed. This neo-Thomism will hardly touch the majority of our churches, but it is likely to allure an increasing number of disaffected moderns. A chapter on "Naturalism vs. Supernaturalism" serves to point out how the growing criticisms of science have eventuated in religious humanism (Haydon, Dewey, Max Otto); theistic naturalism (Bergson, Lloyd Morgan, Smuts, Wieman, Whitehead); the new supernaturalism (Temple, Barry, Oman, Lyman).

Professor Aubrey omits his own opinions, promising a later volume for that attempt; but he summarizes the outstanding issues raised by his survey, issues to which theology must address itself if it is to continue to discharge

its function in contemporary culture. The issues are: the economy of abundance, a fresh metaphysics of man, scientific knowledge and religious truth, commitment. This fair-minded analysis of contemporary theology will facilitate the facing and solving of these problems, and is heartily recommended for those who accept responsibility for intellectual leadership in the Christian churches and who want to keep up to date.

A. C. McGIFFERT, JR.

THE MIND OF PAUL

By Irwin Edman. New York: Henry Holt & Co., 1935. 182 pp. $1.75.

These Schermerhorn Lectures in Religion, delivered at Columbia University, give a scholarly and thoroughly modern interpretation of Paul. Of course, as lectures they cannot go into details of interpretation. But they are all the more easily readable and clear. Professor Edman sets Paul in his first-century environment. The chapter on "Paul and Judaism" is followed by one on "Jesus and Paul." The author's combination of scholarship and religion is well illustrated by the sentence on page 119: "What gives pathos and intimacy to Paul's preaching is that it is just the simple Galilean who is fused in his imagination with the eternal Wisdom and Power." The chapter on "Paul and the Mystery Religions" is especially good. Paul "enunciated a mystery religion superior in its morality, more coherent in its history than the rival mystery religions. He turned Jewish materials to the uses of Greek mysteries and Greek mysticism. . . . . What might have perished as a Jewish cult in Galilee, fated to doom by the audacity of going to Jerusalem, was, by becoming a mystery, destined to sweep the Roman world" (p. 151).

BENJAMIN W. ROBINSON

HISTORY AND INTERPRETATION IN THE GOSPELS

By R. H. Lightfoot. New York: Harper & Bros., 1935. 236 pp. $3.00.

These Bampton Lectures for 1934, delivered at Oxford College, England, are an excellent introduction to recent study of the Gospels. Here the reader can find conclusions of modern scholarship expressed in interesting and clear manner. In chapter ii is an evaluation of Bultmann, Dibelius, and the whole method of "Formgeschichte."

The author finds himself giving most of his space and attention to the Gospel of Mark. This Gospel, he shows, is more than a record of the ministry of Jesus. Mark found the messiahship of Jesus an important Christian doctrine. In his Gospel he tries to explain the silence of Jesus on this subject, giving reasons for keeping the messiahship a secret during the ministry.

In giving the characteristics of the Gospel of Luke the author brings out very well the change of atmosphere from Mark. The Gospel of Mark is in the form of a literary tragedy. The tragic atmosphere changes in Luke into a spirit of joyousness and triumphant trust in the Heavenly Father (chap. vi).

In his conclusions (chap. viii) Lightfoot shows that the Gospels were not primarily attempts to record history, that Paul did not use history in his preaching and letters, that all the Gospel writers felt that the significance of Jesus far exceeded the bare historical facts of his ministry. This higher atmosphere of the Gospels is the best contribution of the book.

BENJAMIN W. ROBINSON

INTRODUCTION TO THE BOOKS OF THE APOCRYPHA

By W. O. E. Oesterley. New York: Macmillan, 1935. 327 pp. $3.75.

Oesterley is one of our best scholars in the field of Jewish literature. This is a remarkably good handbook and reference book containing the essential facts with regard to each of the books of the Old Testament which are included in the Greek canon and in the canon of the Roman church, but have been omitted from most editions of our Protestant Bible.

In Part One of the book Oesterley gives the general character and religious teaching of the Apocrypha, and indicates their importance for New Testament study. In Part Two he takes up the writings individually: Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, Baruch, First and Second Maccabees, and other books. He is especially helpful in stating the "contents" of each one and giving its historical val-

ue, date, and purpose of writing. The bibliography in each case is especially good. The volume is an excellent handbook for anyone wishing to understand the development of Hebrew and Christian religion.

BENJAMIN W. ROBINSON

A PORTRAIT OF PETER

By J. Alexander Findlay. New York: Abingdon Press, 1935. 214 pp. $1.25.

This is a religious character study which avoids all critical questions and contemplates an idealized Peter and an idealized church. It is very good sermon material for one who knows how to choose what is best for his own personality and gospel. The spirit of the book is better than some of its statements. In glorifying the Christian church as a refuge for the soul, it is said that "In her services and sacraments men can still hear a voice which calls them not to the efficient life, to a crusade of world-changing, but to the worship of Jesus from which alone all lasting power and abiding peace comes" (p. 214).

BENJAMIN W. ROBINSON

LUKE THE EVANGELIST

By Wilfrid L. Hannam. New York: Abingdon Press, 1935. 238 pp. $1.50.

This book, published in Great Britain under the title *In the Things of My Father*, is good sermon material with an evangelistic spirit. The author is president of the London Methodists' Council. He has high admiration for Luke: "I am content and I invite my readers also to be content to attend solely to what Luke has to say." His concluding sentence, regarding the disciples on the way to Emmaus, gives the spiritual tone of the whole book: "He will take the bread we offer him, and as he breaks it, giving thanks, our eyes will be opened, and we shall recognize him as our Risen Lord" (p. 238).

BENJAMIN W. ROBINSON

THE ROMANCE OF HASSIDISM

By Jacob S. Minkin. New York: Macmillan. 398 pp. $3.50.

About two hundred years ago, a sect took form within Judaism, with its center in the Carpathian Mountains, and its leadership in the person of Rabbi Israel Baal Shem Tob. The roots of this sect—the Hassidim—reached back to Babylon; but the sect, as a sect, did not arise to selfhood and solidity until Israel Baal Shem came. He was a man after the hearts of the great romantic mystics of every age; Carlyle would have loved him. He preached and lived a pantheistic mysticism which saw beauty and grace in all, and sought to interpret all life in terms of the dignity and wonder of nature. After him came others of the same mind: Yit zhok, Baer, Berditchev, Bratzlav, each adding his own mind to the heritage of the movement. As the years passed, the sect gained great power, and then fell into the decline that inevitably follows a wrangling over political and ecclesiastical prerogatives. Hassidism claims credit for the emancipation of Jewish women; but it accepts blame for the deep disfavor in which Jews are held by the Poles and others of Europe, who came to see in Hassidic Judaism everything contrary to their own aims and ideals.

This book opens up chapter after chapter in the life of a movement the name of which is known to only a few Gentiles. The author has certain rather obvious dogmatisms of his own, which somewhat mar an otherwise scholarly volume. He asserts, for example, that the Jews and Greeks of the New Testament period had nothing whatever in common. Of course they had a great deal in common, including much of this same mysticism which Minkin here claims as the exclusive property of the Hassidim. The movement developed its superstitions, its drama, its dances, its breadths, and its narrownesses; they are very competently spread before the reader, who sees them all entering into the Jewish tradition and forming the European Jew of modern times. Certainly, every student of Judaism ought to read this excellent volume. Fine annotations and index are included.

CHARLES STAFFORD BROWN

THE FLYING BOAT

By Robert N. McLean. New York: Friendship Press. 184 pp. $1.00.

Rosario Cruz, searching for the father she has never seen, meets Joe Taggart. They are both missionaries. Joe joins in the search, and

they manage to wander all over Mexico before the search ends. All this is by way of inveigling the reader into a greater interest in the Mexican people and Mexican missions. Further enticements include a love story, plenty of archaeology, much local color, and not a little humor—the last furnished by Rosario's pet parrot and the flying boat itself, which is, naturally, an ancient and not too honorable flivver. . . . . I'd like to meet Joe and Rosario.

CHARLES STAFFORD BROWN

I DISCOVER THE ORIENT

By Fletcher S. Brockman. New York: Harper's. 211 pp. $2.00.

The author's missionary experience covers twenty-five years, and passes through the Boxer trouble, the fall of the Manchus, the founding of the Republic, the death of Sun Yat-Sen, and many other notable events. His personal friendships include almost every noteworthy name in recent Chinese history. This volume is biographical, and contains much material that could have been omitted without damage to the author's main thesis, which is that Christianity (rather a conservative type of it) has all the values of Oriental religions, and must come eventually to conquer and supersede them all. The chief value of this book lies in its wealth of insight into Oriental character and history.

CHARLES STAFFORD BROWN

THE PSYCHOLOGY OF CHRISTIAN PERSONALITY

By Ernest M. Ligon. New York: Macmillan. 393 pp. $3.00.

The author's thesis is this: religion once showed an amazing power to transform men's lives; that power is no longer evident; but the loss of it is not due to any inherent failure of Jesus' teachings, but to the failure of the church to uphold and exemplify these teachings. It is the author's purpose to reinterpret these teachings of Jesus, from the point of view of modern psychological findings, so that their innate power may be once more available for the transformation of personality.

Now, of course, his primary assumption is not entirely correct; religion still does change the lives and minds and characters of men; one has only to glance at Graham Taylor, or Walter Rauschenbusch, or any one of a million others to see the truth of this. But Mr. Ligon here means the formal religiosity of the churches; the religion so pitilessly pilloried by the Lynds in their study of *Middletown*. And, of course, from that point of view, the author's thesis is a true one, and easily demonstrable. In calling his readers back to the ethics and ideals of Jesus, as seen in the Sermon on the Mount, Professor Ligon is simply calling attention to the motives and insights which made Rauschenbusch and the rest what they became.

The various teachings of the Sermon on the Mount are interpreted in terms of healthy personality. Specifically, the author deals with the traits of Christian personality; with the value of prayer, and its meaning; with the causes and cure of inferiority complexes; with the effects and cure of fears and phobias; with the effects and control of anger; and so on. It is no wonder he is able to make out such an excellent case for his thesis; he consistently takes the findings of psychology as a point of departure, and then proceeds to say, behold, how accurately Jesus' teachings parallel this modern finding. I don't know how good this is as exegesis—but it makes a readable and valuable volume.

CHARLES STAFFORD BROWN

THE FATHERLY RULE OF GOD

By Alfred E. Garvie. New York: Abingdon, 1935. 256 pp. $1.25.

The relation between church and state forms the theme of this compact little summary. Dr. Garvie's approach is both sociological and theological. By the latter I mean that he relates his opinions to the whole round of Christian theory about God, man, the social order, and the ethical life. His thesis is: "The functions of the State have been so extended and the mission of the Church, as it ought to be conceived, has been so extended that apartness is not impossible." Dr. Garvie is a high-church Congregationalist, who believes in the progressive realization of the fatherly rule of God on earth. He succeeds admirably in being neither doctrinaire nor opportunist in his exposition and interpretation of a knotty European prob-

lem which is coming rapidly to the front in this country. Since he writes with the Stockholm Conference of 1937 in mind, his views, despite their inevitable English coloring, are pertinent here as well.

A. C. McGIFFERT, JR.

RELIGION AND SCIENCE

By Bertrand Russell. New York: Henry Holt & Co., 1935. 271 pp. $2.00.

Dr. Russell notes the change which has occurred in the conflict between science and religion. The issues anciently associated with Copernicus, evolution, demonology, soul, determinism, and cosmic purpose have been settled, he thinks, in favor of science and to the purification of Christianity. Theoretical science, however, has given rise to scientific technique. These technicians acquire a temper quite different from the tentativeness and free inquiry of the men of science: "a temper full of a sense of limitless power, of arrogant certainty and of pleasure in manipulation even of human material." Furthermore, the direct effects of scientific technique have been by no means wholly beneficial. Indeed, Dr. Russell cites many instances to show how these techniques play right into the hands of the new religions of nationalism. It is these religions (Communism, Facism, etc.) which are taking the place of Christianity as threats to the intellectual freedom required by science. He fears a new Dark Age will succeed our enlightenment as the earlier Dark Age succeeded the brilliant period of antiquity.

A. C. McGIFFERT, JR.

THE STORY OF RELIGIONS IN AMERICA

By William Warren Sweet, New York: Harper & Bros., 1930; Fifth printing, 1935. $4.00.

In a time when Americans are rethinking the great American dream, there is no more profitable pursuit than the reading of American history. In this American history, American church history is an important part because the churches have played an important rôle in keeping alive that dream of an American commonwealth which should offer an opportunity to the common man. This story Professor Sweet has told in *The Story of Religions in America.*

He summarizes the creative forces which have influenced American religion. The first of these is one which most of us have a tendency to forget. It is that "the Colonial churches were largely planted by religious radicals. With hardly an exception the leaders in the establishment of the American colonies were liberal and even radical in both religious and political views. Political and religious radicalism naturally went hand in hand." Although religious convention has often slowed down the tempo of the dynamic spirit of the founders, the fact remains that in the background of American religion there was a commitment to freedom and to an appreciation of the dignity of the human spirit and its right to do its own thinking.

The second creative force which, up to the end of the last century kept alive and vigorous this spirit of freedom, was frontier individualism. The homesteader came across the prairies with courage and hope and faith, and the circuit rider and home missionary followed him and undergirded his pioneer spirit with the rugged virtues which sustained him in his lonesomeness and in his hard struggle with nature.

The third creative force was the struggle over slavery and the organization of the American conscience, at least in the North, around the figure of Abraham Lincoln. Although this struggle cleft the churches in twain, it was a struggle over an important issue of social justice.

The fourth creative force has been the necessity of recruiting an American church membership on a voluntary basis. The disestablishment of the church in America, whereby all support from the state was given up, came at a time when the American churches were facing the great task of the settlement of the Mississippi Valley and of the extension on a world-wide scale of foreign missions. Both of these tasks would have been impossible and overwhelming had it not been for a recurring series of revivals whereby the religious message was vividly portrayed by such men as Whitefield, Jonathan Edwards, Peter Cartwright, and Dwight L. Moody. Led by such men, American religion, separated from the church and state, has been able to live on a voluntary basis, support a married clergy, an unusual system of colleges, and to plant churches from one end of the United States to the other, while maintain-

ing an equally impressive adventure in foreign nations.

All this Professor Sweet vividly portrays. In the final chapters of his book he deals, it seems to the reviewer, rather inadequately with what is happening to the church in the age of big business. He calls attention to the effect of great wealth on the church, to the growth of the social creeds of the churches, and to the more social organization of American Christianity, but he does not deal adequately with that perversion of the American church message due to the fact that the articulate part of the American church is found in the metropolitan area which loans most of the money, publishes most of the newspapers, and elects most of the presidents. The bias of this group brings an urban interpretation to American Christianity which has not yet been fully appreciated.

Although the church, by its ancient Protestant tradition, was committed to the denunciation of unfair prices and unjust usury, and although Cotton Mather wrote an elaborate treatise along this line in his early discussions of Christian ethics, the American church, with its urban-minded interpreters, when faced with the corruption of the American mind by high protective tariffs and unjust currency manipulations which bring in an unjust usury and unfair prices greater than Cotton Mather ever dreamed of, remains practically silent, and its urban interpreters go on emphasizing the capitalistic virtues of hard work, economy, and frugality. Although we have now adequte histories dealing with the economic issues of populism and the frontier revolts, American church history has not yet taken into account what has happened to the ethics of the church during this period. Parkhurst and Robert Stewart MacArthur barely stopped short of profanity in their denunciation of William Jennings Bryan, and yet every investigation into the happenings of his career makes his insight seem more realistic and more courageous. But as matters stand at present, so far as American church history is concerned, the devastating denunciations of metropolitan American pulpits of the frontier revolts stand unchallenged. What is American church history going to do about this?

ARTHUR E. HOLT

THE FREEDOM OF MAN

By Arthur H. Compton. New Haven: Yale University Press, 1935. xi+153 pp. $2.00.

This work is of special interest to ministers because its author, a scientist, addresses himself to a task which lies at the heart of any religious philosophy of life—the task of discovering whether man is a free agent, and whether the cosmos is ruled by an intelligent mind. Speaking with an assured competence, as far as his own field of physical science is concerned, the author points out in the first chapter that the supposedly immutable "law of causality" permits of exceptions. Hence, there is a degree of indeterminism in natural events which permits us to speak of certain rudimentary "freedom," even in the realm which hitherto has been thought to be strictly determined. This feature becomes of supreme importance when the stage of human action is reached. Dr. Compton comes to the conclusion that there is not only spiritual freedom in man, but that nature likewise manifests intelligence and purpose. He does not hesitate to call this intelligence God. He concludes his discussion with an affirmation of his faith in immortality. All in all, the reasoning of this scientist is more positively and heartily on the side of spiritual realities than that of some professed theologians.

MATTHEW SPINKA

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BAYNES, N.: Israel among the Nations
DIBELIUS, M.: Gospel Criticism and Christology
FINDLAY, J. A.: A Portrait of Peter
HANNAY, A. C.: The Old Testament Omnibus Book
HUTTON, J. A.: Finally; with Paul to the End
MATTHEWS, C. H. S.: The Roots of Religion and the Old Testament
SHARMAN, H. B.: Jesus as Teacher
STITCH, W.: Women of the Bible
WALKER, A. J.: Why Jesus Was Crucified
WISHART and OTHERS: The Bible in Our Day
YAHUDA, A. S.: The Accuracy of the Bible

Church History:

ALLEN, E. L.: Sören Kierkegaard
BAIN, J.: Sören Kierkegaard
CHAMBERS, R. W.: Thomas More
DAWSON, C.: The Making of Europe
DUDDEN, F. H.: Life and Times of St. Ambrose, 2 vols.
EDWARDS, M.: After Wesley
MCNEILL, J. T.: Makers of Christianity, vol. 2.
MELLONE, S. H.: Western Christian Thought in the Middle Ages
POWICKE, F. M.: The Christian Life in the Middle Ages
SHUSTER, G.: Like a Mighty Army

Science of Religion and Missions:

ANDREWS, C. F.: India and Britain
ANDREWS, C. F.: John White of Mashonaland
BROCKMAN, F. S.: I Discover the Orient
HERRING, H., and WEINSTOCK, H.: Renascent Mexico
JONES, L. B.: The People of the Mosque
ZWEMER, S.: The Origin of Religion

Philosophy, Psychology, and Science:

BROCK, W.: An Introduction to Contemporary German Philosophy
CARREL, A.: Man the Unknown
COTTON, E.: Has Science Discovered God?
GRUBE, G. M. A.: Plato's Thought
LIGNON, E. M.: Psychology of Christian Personality
MELLONE, S. H.: The Dawn of Modern Thought
MOODY, E. A.: The Logic of William of Ockham
RUSSELL, B.: Religion and Science

Religion and Theology:

BARTH, C.: Credo
BULGAKOV, S.: The Orthodox Church
COMPTON, A. H.: The Freedom of Man
DAWSON, C.: Enquiries into Religion and Culture
DEMANT, V. A.: God, Man and Society
EVERETT, C. C.: Theism and the Christian Faith
HEADLAM, A. C.: The Atonement
MATTHEWS, W. R.: God and This Troubled World
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Practical Theology:

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PYM, T. W.: Our Personal Ministry
SHEPPARD, H. R. L.: Some of My Religion

Social Ethics:

CHILDS, M. W.: Sweden; the Middle Way
DAWSON, C.: Religion and the Modern State
DOOB, L.: Propaganda
GRUENBERG, B. C.: Science and the Public Mind
HALL, F., and WATKINS, W.: Co-operation
JERROLD, D.: They That Take the Sword
JOHNSON, F. E.: The Church and Society
LEWIS and OTHERS (ed.): Christianity and the Social Revolution
MARRIOTT, J. A. R.: Dictatorship and Democracy
MEANS, P. B.: Things That Are Caesar's
MILLIS, W.: Road to War
NIEBUHR, R.: An Interpretation of Christian Ethics
ODHE, T.: Finland, a Nation of Co-operators
POTTER, B.: Co-operative Movement in Great Britain
RICHARD, L.: The Christian's Contribution to Peace
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STABLER, W. B.: My Father's Business
THOMAS, N.: War

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NEALE, J. E.: Queen Elizabeth
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PAINE, A. B.: Mark Twain, 2 vols.
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